WORLD DOMINION SURVEY SERIES

THE WEST COAST REPUBLICS OF SOUTH AMERICA

CHILE, PERU AND BOLIVIA

5/- net

WORLD DOMINION PRESS

London: Founder's Lodge, Mildmay Park, N.1
New York: 156 Fifth Avenue Geneva: 52 Rue des Paquis
Canada: 1412-13 Royal Bank Building, Hastings Street, Vancouver, B.C.

Printed in Great Britain

Central BAPTIST
THEOLOGICAL SEMINARY

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THE WEST COAST REPUBLICS OF SOUTH AMERICA

CHILE, PERU AND BOLIVIA.

By
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WORLD DOMINION PRESS

LONDON: 1, TUDOR STREET, E.C.4
NEW YORK CITY: 113, FULTON STREET
TORONTO: 632–634, CONFEDERATION LIFE BUILDING

1930

PRINTED IN GT. BRITAIN

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CENTRAL BAPTIST SEMINARY
KANSAS CITY 2, KANSAS

PRINTED IN ENGLAND
BY WILSON'S PRINTING COMPANY, LTD.
67*b*, TURNMILL STREET, LONDON, E.C. 1.

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FOREWORD

THE WORLD DOMINION SURVEY SERIES attempts to describe briefly and clearly the situation in various countries of the world as viewed from the standpoint of the Kingdom of God.

Dr. W. E. Browning was for long a missionary in Chile, and is well qualified by his wide experience there and elsewhere to deal with the problems of that land. While showing the very real contribution which evangelical missions have made in many directions, he emphasizes the great difficulties under which they labour to-day. A striking feature of the whole situation is the widespread Pentecostal movement which has swept the country. This movement, however, he points out is not now so active as it was.

Mr. J. Ritchie, by reason of his long residence in Peru and the very notable work which he has accomplished, can speak with some authority on its problems. He shows that the land is fairly well occupied by evangelical missions. The results of their work, however, have been very small and further progress can only be made if a great change can be brought about in the whole situation. The striking fact here is that the Seventh-Day Adventist work has made the greatest progress. Whatever people may think of the teaching and the future of such work, there is no doubt that its influence for the present is very great.

Mr. K. G. Grubb writes of Bolivia with his usual wealth of knowledge of things South American. He points out the excessive slowness of the work and indicates some of the special difficulties, such as the

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great altitude and the fact that Bolivia is an inland country with no seaports. Here again the dominance of the Adventist movement is pointed out. It would seem that the Pentecostal and Adventist work have made a special appeal to the people of these lands.

In the three countries surveyed there are 467 missionaries and 31,047 communicants, or one missionary to 66 communicants. This number among a total population of 13,851,900 people may not seem great from the point of view of numbers, but should this community manifest a vital Christian influence there would be no question of the eventual evangelization of these lands.

Meanwhile, there are many unoccupied regions still to be entered and whole classes of the population which have not yet been touched.

ALEXANDER McLEISH,
Survey Editor.

May, 1930.

CONTENTS

PAGE

FOREWORD iii

PART I.
CHILE.

Chapter

I. THE LAND AND ITS PEOPLE 11
II. A GLANCE AT ITS HISTORY 20
III. CHURCH AND MISSION 25
IV. PROBLEMS AND OBSTACLES IN EVANGELIZATION .. 33

PART II.
PERU.

I. THE LAND AND THE PEOPLE 55
II. A GLIMPSE AT PERUVIAN HISTORY 61
III. EDUCATION AND RELIGION 69
IV. THE STORY OF EVANGELICAL MISSIONS 77
V. MISSIONARY OCCUPATION AND PROGRESS 86

PART III.
BOLIVIA.

I. THE LAND 107
II. A HISTORICAL SUMMARY 114
III. PRESENT-DAY CONDITIONS 118
IV. EVANGELICAL MISSIONS 125
V. SOME MISSIONARY PROBLEMS 136

APPENDICES.

Appendix

SUMMARY 147
I. CHILE—PROVINCIAL OCCUPATION 149
II. CHILE—(*a*) EVANGELICAL EDUCATIONAL INSTITUTIONS 154
(*b*) EVANGELICAL PUBLICATIONS 154
(*c*) EVANGELICAL HOSPITALS 154

Appendix
III. Peru—Departmental Occupation 156
IV. Peru—Evangelical Missions' Statistics 161
V. Bolivia—Provincial Occupation 164
VI. Bolivia—Evangelical Missions' Statistics .. 170
VII. Bolivia—Proportional Occupation by Departments 172
VIII. Bolivia—Proportional Occupation by Density Areas 172
IX. Bible Work in Chile, Peru and Bolivia 173

Index 177
Maps.

PART I.

CHILE

BY

WEBSTER E. BROWNING, PH.D., F.R.G.S.

CONTENTS

CHAPTER

I. THE LAND AND ITS PEOPLE.

II. A GLANCE AT ITS HISTORY.

III. CHURCH AND MISSION.

IV. PROBLEMS AND OBSTACLES IN EVANGELIZATION.

The West Coast Republics of South America

PART I.

CHILE

CHAPTER I.

The Land and its People

CHILE is a mere strip of many-hued tracts stretching along the relatively quiet waters of the Pacific and shut off from the rest of South America by high mountains on the east and by arid deserts on the north.

This strip of land is slightly tilted along its western border, giving rise to a coastal range of mountains. This range defends the central valleys against the sometimes too ardent caresses of the winds that blow over the broad expanse of the ocean, thus making possible agricultural and other activities.

There are numerous openings in these mountains through which swift-flowing but shallow streams carry off the melting snows of the *Cordillera de los Andes*. Towards the south the land is partially submerged in mists and beaten by storm-swept waters. The rocky ramparts of Cape Horn form the southernmost point of the continent.

Stretching between the seventeenth and fifty-sixth parallels of latitude South, Chile is three thousand miles in length, but its average width is a little more than one hundred miles. Its great length may be

better realized when we note that it is equal to the distance from Edinburgh, in Scotland, to Senegal, in Africa, or from the extreme eastern point of the United States to the coast of California; while its width is about equal to the distance from Edinburgh to Dundee, or from New York to Philadelphia. Its area is equal to the combined area of Germany, Belgium, Denmark, Holland and Switzerland.

The country falls naturally into three sections, each about one-third of the whole, and distinguished from the others by clearly marked climatic differences. In the northern section, where the prevailing winds blow from the east, the clouds drop their moisture on the eastern slope of the Andes, in Bolivia and Argentina, and thus this area is an arid desert save when, at long intervals sometimes of forty to fifty years, torrential rain causes the seeds of flowers which have long lain dormant to germinate, and the desert to break suddenly into bloom.

The nitrate industry has its centre in this region, and brings to the Government a large part of its income. Life in such a barren land is very difficult, and the continual fight to wrest this product from the soil requires unusual physical and moral strength. The region has about 500,000 inhabitants, which is only five to the square mile.

The central section, extending approximately from Santiago to Valdivia, lies between the coast range and the Andes. It covers the most fertile and populous region of the country. Four-fifths of the entire population live here. It is full of well-watered valleys, in which herds of fine cattle find pasture, and where there are great areas of grain, vegetables and fruit almost unrivalled in the world. Here, too, are the most important cities, Santiago, Valparaiso, Chillán, Talca, and Concepción, in the midst of one of the garden-spots of the world, calm, peaceful and inviting. To those who have come to know its natural charm and the simple, friendly people who make it their home, it never loses its haunting attractiveness.

The climate of this region is somewhat like that

of Egypt or Spain, especially during the summer months from December to March, when the deep-blue sky is seldom overcast, the air dry and exhilarating, and the nights cool and conducive to sleep, however warm the day may have been. During these months no rain is expected, although there may be an occasional shower the effects of which soon disappear when the sun again shines out in all its strength. The mean annual temperature is from fifty-five to sixty degrees, but southward the thermometer falls lower. There are about 4,200,000 inhabitants in this region, that is fifty-one to the square mile.

The southern section, stretching from Valdivia to Cape Horn, presents a complete contrast to the arid deserts of the north. It is a land of rain and storm and of dense, almost impenetrable, forests through which flow deep, silent rivers. Even the smallest stream is bordered with a heavy growth of emerald-hued plants, and every bush is covered with a mass of many-coloured flowers. Calm lakes mirror towering mountains and smoking volcanoes. This region has no rival in sheer compelling beauty, save in the high Selkirks, or in Switzerland. Numerous islands with their deep-green vegetation lie along the sea coast, and travel by the small coast steamers among the almost hidden channels which lie between them is a constant delight of ever-changing beauty.

In the extreme south, in the region of the Straits of Magellan, great blue glaciers push their blunt noses down into the water, and lofty snow-clad mountain peaks lift their heads above the surrounding country. The prevailing winds blow from the west, over the wide Pacific, and come laden with moisture which is precipitated on the eastern side of the Republic before reaching the Andes. This part of the territory of Chile, therefore, is well watered, although Patagonia, in Argentina, on the other side of the mountain range, remains a comparatively dry and uninviting region in which are found only a few Indians and the flocks of sheep of the ever-encroaching white settler.

The climate southwards from the island of Chiloé

becomes rapidly colder, and storms increase in frequency and intensity until the Straits of Magellan are reached. Here the mean annual temperature descends to forty or forty-five degrees, which is about equal to that of Stockholm, Sweden, but it may go as low as twelve degrees in Magallanes (formerly Punta Arenas), the southernmost city of the world. The population in this section is about 50,000, that is one to two square miles.

The Cordillera de los Andes runs throughout the entire length of the country, from north to south, and loses itself in the sea at Cape Horn, emerging again, it is thought, in the high lands which surround the South Pole.

The peaks of this range are seldom less than twelve thousand feet high. Aconcagua, which is generally considered a Chilean mountain, although it lies entirely within Argentina, rises to twenty-three thousand and ninety-six feet above sea level. This is the highest point on the Western Hemisphere, and, outside the Himalayas, the highest on the surface of the earth. A number of peaks in Chile rise to over twenty thousand feet, and a still larger number to about fifteen thousand. In the south, in the region of the lakes, generally known as the " Switzerland of America," there are several active volcanoes, whose eruptions often cause considerable damage to the surrounding territory and spread terror among the scant population.

The mountains of Chile, especially in the north, differ from the Rocky Mountains, which are a continuation of the same general range, in that they are almost devoid of vegetation. The range of the Andes is penetrated by one tunnel, through which runs the Transandean Railway, at an elevation of eleven thousand three hundred and ninety-seven feet above sea level. This railway connects Chile with Argentina and is reported to be the most costly, for travel, in the world. On the Arica-La Paz Railway, which connects Chile with Bolivia, the line crosses the divide at an elevation of twelve thousand seven hundred and seventy-one feet, and on the Antofagasta-Oruro

Railway, which also connects Chile with Bolivia, at an elevation of eleven thousand eight hundred and eighty feet.

Apart from the numerous small islands which fringe the southern coast, there are several others of considerable size and importance. The greater number lie to the south and south-west, such as Chiloé, which has an area of three thousand square miles, and Tierra del Fuego, at the extreme south-eastern point of the continent, half of which belongs to Chile, forming part of the Territory of Magallanes. This has an important sheep-raising industry. Its only indigenous inhabitants are a mere handful of Yaghan Indians who spend most of their time on the water in search of fish and other sea food. The Juan Fernandez group, composed of a number of small islands, one of which is known as "Robinson Crusoe's Island," lies about four hundred miles west of Valparaiso. This group is now the centre of a flourishing industry for the tinning of lobsters, which are world-famous for their size and flavour. It has often been visited in recent years by tourists, the Royal Mail Company from the near-by port of Valparaiso making such a trip possible.

Easter Island, which lies about one thousand miles off the coast of Chile,* is especially interesting because of its connection with ancient Polynesian culture. It is only seven by thirteen miles in size, and its population does not exceed two hundred and fifty people. Most of the native inhabitants are physically degenerate, having been weakened by intermarriage and by endemic diseases, among which is leprosy. Their language is a dialect of the old Polynesian tongue, but is distinguished from all similar dialects in that it was formerly a written language. This is a fact which cannot now be explained. The ancient culture is to-day represented by a large number of monoliths which fringe the coast. Most of these are now prostrate, probably thrown down by earthquakes, but formerly they stood upright on platforms of stone slabs which

* Latitude 27° S. and Longitude 109° W.

may have had some connection with burial ceremonies. Some of these figures weigh from forty to fifty tons, and each represents a roughly hewn face. Two of them may be seen in the British Museum, one of which being just under the porch. The only industry in the island is a sheep farm, owned by a British firm. The vessels of this firm visit the island once or twice a year, but other communication is infrequent and uncertain.

Santiago, the capital of the Republic, has a population of about 600,000. The other towns, in order of importance, are Valparaiso (250,000), Concepción (80,000), Antofagasta (66,956), Viña del Mar (44,848), Iquique (41,827), Talca (38,608), Temuco (31,461), Chillán (30,109), Valdivia (30,058), Talcahuano (24,577), and Punta Arenas (now called Magallanes) (23,327).

Chile has thirty banking institutions, twenty-five commercial banks, one savings bank, with a hundred and fifty agencies scattered through the country, three mortgage banks, and a Central, or State Bank. Commercial relations are maintained with practically all civilized nations. The total value of imports in 1926 was 892,673,783 pesos (£22,316,845), and the exports amounted to 788,531,000 (£19,713,275). The imports from Great Britain amounted to 222,490,403 pesos (£5,562,260), and the exports to the same country were estimated at 135,719,149 pesos (£3,392,979). The imports from the United States were valued at 422,357,393 pesos (£10,558,935), and the exports to the same country, 257,628,010 pesos (£6,440,700). The *peso*, which is the unit of value in Chile, is worth sixpence. The *condor*, the gold coin, is worth five shillings.

Chile ranks second among the copper-producing countries of the world, its output being exceeded only by that of the United States. Iron, gold, and silver are profitable industries, and there are extensive coal mines in the south, some of which extend under the sea. Agricultural products include cereals, potatoes, beans, peas, lentils, and all manner of fruit. Many fruits are dried or tinned and form a considerable part

of the exports. Two million quarts of wine are produced yearly, this wine comparing favourably in quality with the wines of France and Italy, the greatest wine-producing countries of the world. The cattle industry has great importance in the central valleys, while in the cities are numerous factories for the manufacture of alcohol, liqueurs, pottery, cloth, cement, furniture, paper, shoes, tobacco, and other products.

Education is free, and primary education compulsory. The Government has three thousand three hundred and eighty-four primary schools with five hundred thousand pupils, forty-three secondary schools for boys, and fifty-four for girls, sixteen normal schools, and numerous institutions for technical instruction. The present administration shows decided interest in educational matters, and has thoroughly re-organized all branches of that department. Plans have been drawn up for six hundred and sixty modern buildings to be used by primary and secondary schools, and many changes have been made to ensure an efficient teaching staff. There are a number of private schools, such as those of the Roman Catholic Church, the evangelical missions, the foreign colonies, and others under individual direction, and there is also a Roman Catholic University of a similar standing to the State University. Nevertheless, about sixty per cent. of the population are illiterate. This great illiteracy has much to do with the bad health conditions which prevail.

Chile, because of its equitable climate, especially in the more populated section of the country, should be one of the healthiest countries in the world. The reverse is the case, however, for it has a very high death-rate, especially among children. This high mortality is chiefly confined to the lower classes, and is generally due to the ignorance of mothers as to the proper care of their infants, to unsanitary conditions, and also to inherited diseases, especially alcoholism and venereal complaints.

In 1920 there were five thousand two hundred and thirty-seven deaths in Santiago, and only four thousand

seven hundred and seventy-seven births. In 1919, in the same city, the mortality among children under one year of age reached the appalling figure of thirty-seven per cent. of the births. That is to say, of the twenty-four thousand children born, nine thousand died within the year. Of the total births ten thousand were returned as illegitimate. For the whole of Chile, recent Government statistics indicate that of all children born, sixty per cent. die in their first year. The Government seems to be alive to this appalling state of affairs, and has recently adopted a sanitary programme prepared by an expert whose services had been secured for that purpose.

The average mortality for the entire country is generally given as approximately thirty-two to thirty-five per thousand, as compared with fourteen and fifteen in some of the principal cities of Europe. The 24 per cent. of illegitimacy in Santiago may be compared with the 11 per cent. in Uruguay, 8.8 in New York, 9.5 in Paris, and 10.4 in London.

The racial problem in Chile is much more simple than in any other country of Latin America, the reason being that fewer races have here mingled their blood. There are practically no Negroes, the cold climate and intermarriage with the lower classes having eliminated the few thousands which were brought in as slaves during the eighteenth century. Slavery has never existed, save in a very limited degree, and even that was abolished by law in 1811, Chile thus being the first country in the Western Hemisphere to emancipate its slaves. Orientals have never entered Chile to any great extent, the warmer climate of Peru and Mexico being more suited to their well-being. They are now very few in number, and are generally limited to the coast towns of the north. The indigenous Indian tribes were never numerous and were widely scattered. Their principal centre was in the region that came to be known as Araucania, in the vicinity of the modern town of Temuco. They were of a more warlike and virile disposition than the races of Peru, which, although much better organized and more

advanced in civilization, so readily fell victims to a mere handful of Spaniards.

The Spaniards who settled in Chile were, in general, of a more robust physique than most of those who preferred the warmer lands to the north. Many of them came from Vizcaya—the home of the Spanish Basques who are not Latin in origin—which has produced many of the great men of Spain.

The ruling classes show clearly their Caucasian descent. The lower classes, who plainly show their Indian lineage, have characteristics all their own. Because of the few racial blends among the Chilean people, they are more homogeneous than any other people of Latin America. Viscount Bryce, after a tour through the countries of South America, remarks regarding this characteristic that :

" The country whose individuality has been most clearly developed is Chile. Its citizens are seen at first sight to be Chileans, just as in Europe we recognize at once a member of any one of the leading peoples."

CHAPTER II.

A Glance at its History

THERE is evidence that before the European invasion, Chile contained examples of almost every kind of South American civilization. In the far south, there were, as there still are, a few representatives of the most degraded tribes of Indians that have been found on the continent. It is believed by some that they may have been related to the Esquimaux, and that they were as primitive as the river-drift men in Europe. They lived by fishing, had no sort of permanent home, and no domesticated animal save the dog.

Towards the north and along the coast other tribes of gradually increasing intelligence were found. In the region of the modern Puerto Montt dwelt hunters of a much higher type. The still more hardy and intelligent tribes which occupied what is now called Araucania were semi-civilized tillers of the soil, producing mainly crops of potatoes and maize, as well as of beans and other vegetables. They had domesticated the Peruvian sheep or camel, known as the llama, and a cousin of this animal, the huanaco, furnished them with food and clothing.

These simple people, however, lacked organization, and easily fell under the sway of the highly organized Incas in the north, who, under the Inca Guasca, are said to have conquered them about 1425. There still remains evidence of their skill in the construction of roads and aqueducts in various parts of Araucania. By 1550, the Incas seem to have held the country well under control as far south as the River Maule. The inhabitants led a simple, pastoral life, at peace with all the world. Between the River Maule and Cape Horn there lived in the interior, scattered tribes of vigorous and completely wild peoples, and along the coast of this region the simple fisher-folk already described. These tribes never yielded to the invader,

and, on the arrival of the Spaniards, were still in the most primitive condition of savagery. The feebler coastal tribes were most primitive of all. These were, in general, the Yaghan, the weakest and most degraded ; the Alakaluf, the Chono, and, in Eastern Tierra del Fuego, the huanaco-hunting Onas. All these lived, as their descendants live to-day, in utter degradation and in complete disregard of any superior authority, each tribe a law unto itself. To such a land the coming of the European brought a new era.

Probably the first white man to sight the shores of Chile was the Portuguese explorer, Fernão de Magalhaes, who, in 1520, on his voyage round the world, passed through the Straits which now bear his name—the Straits of Magellan. Fifteen years later Diego de Almagro, the first explorer by land, having quarrelled with, and separated from, the Pizarro brothers in Peru, set out to explore and conquer the colder region of the south. This land was known as Chile, a name believed by some writers to mean " cold " or " chilly," stretching southward beyond the ken of man, a vast domain of which, according to the agreement of Almagro with the avaricious Pizarro, who was anxious to be rid of his presence in Peru, he was to be the unquestioned chief and master.

Almagro managed to get together an army of nearly six hundred Spaniards and fifteen thousand Indians, and set out on his conquest. In his march he followed very closely the old Incan highway, past Lake Titicaca, across a part of what is now Bolivia and Argentina, and thence over the mountain crest. The campaign was largely one of exploration, and his army suffered much from the cold on the heights, and from the heat and lack of water in the deserts. He lost many men in fighting with the Indians, and when he returned to Peru in the following year, there remained with him only five thousand Indians and less than three hundred and fifty Spaniards. Very soon after, he met a felon's death at the hands of the vengeful Pizarro. Almagro had not penetrated into the more thickly settled parts of Chile, and his expedition

served principally to whet the appetite of the Spaniards for further conquest.

A new army of invasion and conquest was organized in 1540, the command being given to Pedro de Valdivia, who set out along the safer way of the coast with a hundred and fifty Spanish soldiers and a vast horde of Indians. Although he lost his own life in the attempt, and never succeeded in forcing the Indians to admit defeat, Valdivia ranks in history as the real conqueror of Chile. On 12th February, 1541, he founded the city of Santiago, and, upon its now famous hill, Santa Lucia, he successfully defended himself from the attacks of the infuriated Indians. In 1544, he founded Valparaiso, the Vale of Paradise, so called because of its beauty as compared with the arid deserts of the north. From here gradually he advanced towards the south. In 1552 he founded the city which bears his name, Valdivia, and soon established a chain of forts throughout the region. He was finally captured by the Indians in 1553, and, after being cruelly tortured, was put to death. He was followed by other leaders, who continued the war of conquest, and, although no crushing defeat was ever inflicted on the Indians, nor did they ever accept the suzerainty of the Spaniards, gradually the power of Spain was established.

The next hundred years were filled with conflicts, with varying defeats and victories, till in 1641 a treaty was finally negotiated, according to which the independence of all territory to the south of the Bio-Bio was ceded to the Indians. This treaty was never properly observed by either side, until in 1860 the troops of the Republic began a struggle which terminated in 1881, when the Indians, although not acknowledging defeat, were obliged to accept certain conditions. Since then the Indians have been confined to their own territory, where they practically enjoy freedom of action.

Meanwhile, Chile, in common with the other colonies of Spain in the New World, having developed a strong spirit of nationalism, took steps to secure its freedom from the mother country. At the first call, in 1810, allegiance to Spain was renounced, and a

Constitutional Act was passed in 1812. The country was then organized along the lines of a Republic, but complete liberty was not assured until the great Argentine leader, José de San Martín, crossed the Andes with an army of liberation and, on the 12th February, 1817, defeated the royalists in the battle of Chacabuco. A decisive and final battle was fought on the plains of Maipu, near Santiago, on the 5th April, 1818, in which the half Irish Chilean O'Higgins finally broke the power of the Spanish royalist army. Since that time the country has enjoyed complete independence under a republican form of government.

The history of this Republic during the first hundred years was that of a young and ambitious people. There were the usual conflicts of opposing parties, and the problems to be solved were those involved in the gradual evolution of a strong, central Government. Only two outstanding events can be mentioned here.

The first of these events was the War of the Pacific, 1879–1883. In this conflict, Chile defeated the combined forces of Bolivia and Peru, and thus added considerably to its territory. The cause of this war was the exploitation of the nitrate beds of the north, especially in the region round about Antofagasta, which was then part of Bolivia. The war was at first waged by sea, but this phase was terminated when Chile defeated the Peruvian ships in the battle of 21st May, 1879. On the 8th October of the same year, the last battleship was seized and her opponent's naval power was thus extinguished.

The war was then carried on by land, and finally the Chilean troops occupied Lima, the capital of Peru, and forced that country to sign a treaty of peace. This treaty, known as the "Treaty of Ancon," was signed in October, 1883, and definitely ceded to Chile the Peruvian Province of Tarapacá. The Departments of Tacna and Arica, which now form the Province of Tacna, were to remain under the control of Chile until 1893, when by a plebiscite the inhabitants should determine to which country they desired to belong. This plebiscite was never taken and occupation of

the disputed territory by Chile has continued until the present year (1929). An agreement has now been reached between the two countries, according to which Tacna is to be returned to Peru. Probably even before this book is published the military forces of Chile will have been withdrawn and Tacna will have again been incorporated into the national territory of Peru.* Bolivia, having withdrawn her forces into the interior, lost the Province of Antofagasta, and with it all access to the Pacific coast.

The second outstanding event during the first hundred years of the life of the Republic was the revolution of 1890, against its President, José Manuel Balmaceda. The political parties, after the conclusion of the War of the Pacific, being no longer united in a common interest, and, lacking discipline, brought about great instability of the Government. The President, finding himself involved in a Constitutional conflict, dissolved the Congress and proclaimed himself Dictator. Congress retaliated by deposing the President and, counting on the help of the navy, organized its own army. The Presidential forces were defeated in August, 1891, and Balmaceda put an end to his own life in the Argentine legation, where he had fled for refuge.

Chile has been particularly free from revolutions, that just described being the only one of importance during the life of the Republic. The ruling power of the country has usually been in the hands of a small group of the leading families, who, because of their wealth and social position, have been able to maintain their position, and these have formed a kind of oligarchy. Recently other changes have been taking place and the Government has become more democratic. The present regime is much like that of Primo de Rivera in Spain, or that of Mussolini in Italy. It has purged politics of many objectionable features, and the country now seems to be well-governed and unusually prosperous.

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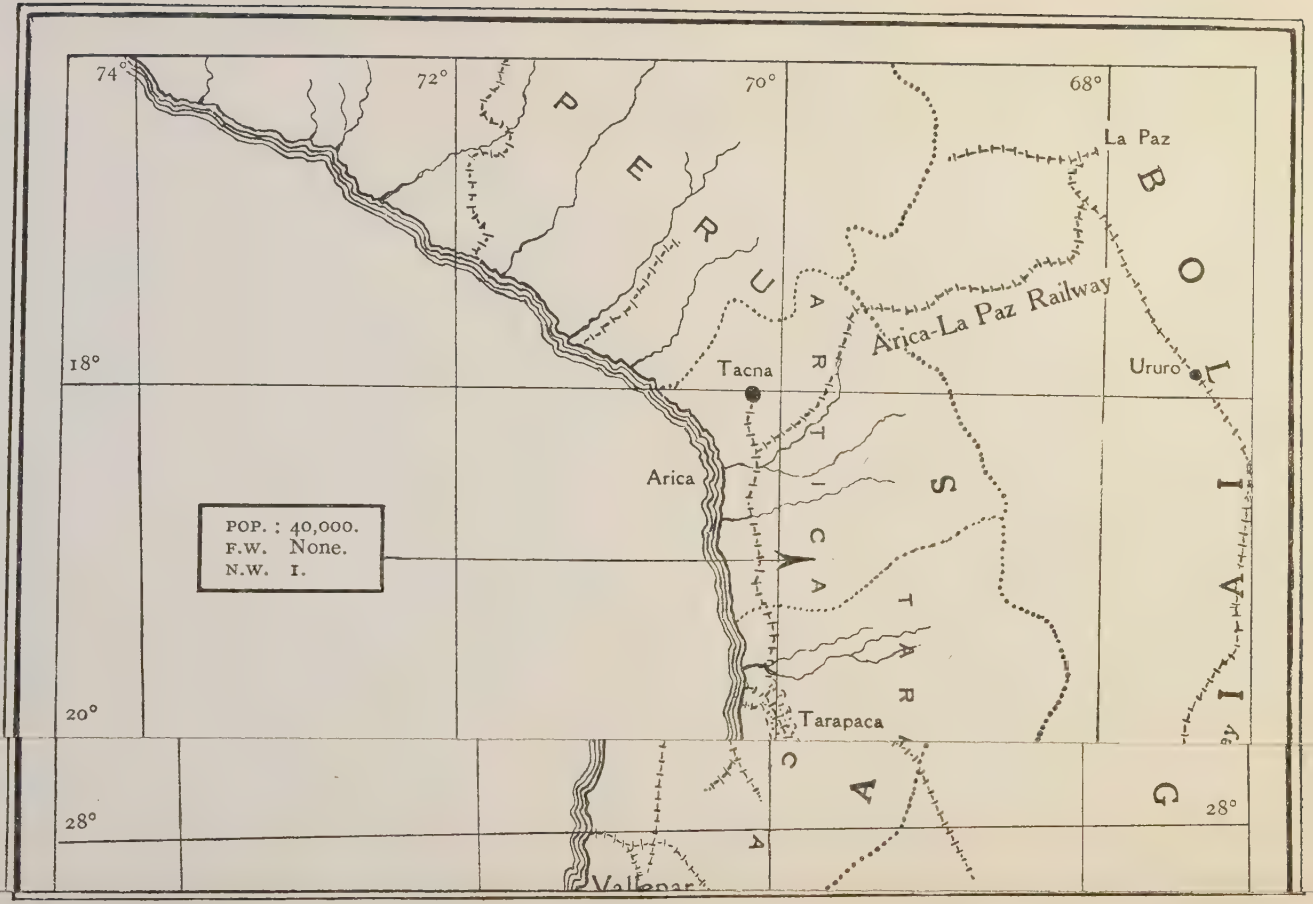
* This has now taken place.



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CHAPTER III.

Church and Mission

IN common with other republics which were formed from the territory over which Spain previously ruled in the Western Hemisphere, Chile, in preparing her new Constitution, to the exclusion of the public exercise of all other religions, made Roman Catholicism the religion of the State. In order that this religion might be kept free from contamination (by other faiths) all foreigners, not Roman Catholic, under the colonial régime had been rigidly excluded from the country. In those early days Englishmen, in particular, were specially disliked, and not a few luckless seamen, wrecked on the coast, were murdered because they were aliens and belonged to other religious bodies. As late as 1808, there were only one hundred and seventy-nine foreigners in the country; among this number were sixteen Britons and nine citizens of the United States of America. As the Republic grew stronger, there was a gradual extension of religious liberty, resulting, finally, in the Constitution of 1925, in the separation of Church and State. To-day, however, there is no religious test for admittance into the country. The article of the Constitution referring to religious rights, reads as follows:

"Article 10. The Constitution guarantees to all inhabitants of the Republic:

"2. The right of public exercise of all beliefs, liberty of conscience, and the free exercise of all worship which is not contrary to good morals, good habits, or public order, and the various religious confessions are permitted, therefore, to erect and conserve church buildings and their dependencies which meet the conditions of public security and hygiene demanded by the law and public ordinances.

" Churches, confessions, and religious institutions of any creed whatsoever shall have the rights which the laws at present in force guarantee them ; but they shall be in submission to public law, within the guarantees of the Constitution, for the exercise of dominion over all properties which may be acquired in the future.

" Church buildings and their dependencies destined to the uses of public worship, shall be exempt from the payment of taxes."

The power of the Roman Catholic Church to-day is, as it is in practically all countries of Latin America, largely social, and has been only maintained because the Church has made common cause with the wealthy and influential families, to the almost complete spiritual neglect of the great bulk of the population. Although there are still many good men and women who believe in the Church, as a spiritual force it may be disregarded. Some there are who give their lives to the Church's service, but probably all pray for better days.

Yet, in all fairness, it must be stated here that in recent years, especially since the separation of Church and State, the Church has sponsored a considerable amount of social work. It has established night schools and inaugurated similar projects in an attempt to regain the confidence of the working classes. Its Sisterhoods and other organizations also carry on an extensive charitable work, and the result of this separation has driven them to greater activity in the matter of self-support. The Church has been fortunate, also, in late years in having at its head an unusually liberally-minded Archbishop. The united efforts of the leaders of the various political groups which brought about the separation of Church and State were largely due to his patriotic concessions.

Of exotic religious organizations at work in the country, special reference must be made to the Theosophists, who are both numerous and well-organized, and who draw their adherents from the higher circles of society. A recent lecturer, a Hindu, drew tremendous audiences, and Theosophy may be

said to have made a deep impression upon the religious thinking of the country. Positivism, spiritualism and other cults also have their representatives, but their influence does not deeply affect the religious life of the people.

The pioneer of evangelical work in Chile, as in Argentina,* was James Thomson, an agent of the British and Foreign Bible Society and of the British and Foreign School Society. He reached Chile about the middle of 1821, and succeeded in establishing several schools on the basis of mutual instruction as outlined by Joseph Lancaster of England, and also in circulating a large number of Bibles and Gospels. Some of the monastic orders were dispossessed of their convents in order to give him room for his schools. On his departure for Peru, in recognition of his services, he was made a citizen of the Republic. It seemed that his work had been well established and would be permanent; competent teachers, however, were not to be had, the clergy of the Roman Church opposed his work, and after a few years all trace of it disappeared.

The first Anglican chaplain assigned to Chile reached Valparaiso in 1837 and remained for two years. Services had been conducted before by chaplains in the British fleet, which made its headquarters in the Bay of Valparaiso, and by visiting clergymen, but no resident chaplain had been stationed in the country before this date. Since 1841, there have always been chaplains in continuous residence, and they have served the ever-increasing colony, not only in Valparaiso, but in other cities, and their number has grown steadily. The Anglican Church works only among its own members, save in the south, where the South American Missionary Society has a number of missionaries among the Indians.

The first outstanding evangelical missionary to

* See *The River Plate Republics*, A Survey of the Religious, Economic and Social Conditions in Argentina, Paraguay and Uruguay, by Webster E. Browning, Ph.D., F.R.G.S. Published by the World Dominion Press, price 5s. 1928.

Chile, whose object was the establishment of Protestant missions, was the Rev. David Trumbull. He reached Valparaiso on Christmas Day, 1845, having been sent out under the auspices of the Seamen's Friend Society, and the Christian Missionary Alliance. His first work was necessarily among people of English speech, but his interests lay among the people of the country, and he steadily looked to the possibility of opening work in Spanish. He found that, in the quarter of the century since the visit of Thomson, the Roman Church had greatly intensified its hold on the religious life of the people, and had throttled all attempts to secure any degree of liberty of worship. Only the Roman Church was allowed to perform marriage rite, the cemeteries were completely under its control and were only open to those of its faith, there was no freedom of the press, and all religious observances other than those of the dominant church were prohibited by law.

Trumbull set himself to overcome these disabilities. He began a controversy in the press with the archbishop, circulated Christian literature, and gradually formed a circle of close friends who were influential in political circles. So deeply did he feel the situation that, attached to his own country though he was, he made a vow that if God would give him strength to overthrow the oppressive laws, he would become a citizen of the Republic. Largely due to his influence, in 1880, a liberal Government set aside the disabilities under which residents other than Roman Catholics had laboured, and, true to his vow, Trumbull became a Chilean. In 1847 he organized the Union Church, for English-speaking Protestants, in Valparaiso, and in 1856 this congregation erected its own building, the first Protestant Church edifice to be erected on the west coast of the two Americas, south of California. Dr. Trumbull died in 1889, and the Senate of the Republic adjourned the session in his memory, the statement being made by one of its members that "Chile had lost one of its most distinguished citizens."

Work was gradually begun in Spanish, and the

first church in which services were conducted in the language of the country was organized in Santiago, in 1868, and was followed by the second, in Valparaiso, in 1869.

Dr. Trumbull, aided by the Union Church, had become self-supporting. A number of other missionaries, sent by the American and Foreign Christian Union, had reached the country. The mission, however, found itself in financial difficulties, and, in 1872, asked the Presbyterian Board of Foreign Missions (North) to take over its work in Chile. This was done in 1873, and stations were soon opened in various parts of the country. This mission has gradually increased the number of its workers, and now has a strong school in Santiago, a number of elementary schools in Valparaiso, and churches scattered through a large part of the Republic.

In 1885 an unusually liberal Charter was secured from the Government, whereby "Those who profess the Reformed Church religion according to the doctrines of Holy Scriptures, may promote primary and secondary instruction according to modern methods and practice, and propagate the worship of their belief obedient to the law of the land." The mission, in the same document, was also authorized to "acquire lands and buildings for the expressed object, and retain the same by act of legislature."

The first Chilean pastor, the Rev. José Manuel Ibañez, was ordained to the ministry in 1871. He was an eloquent orator and a man of considerable learning. Within a short time he died of poisoning, administered, it was generally believed, by some of his enemies.

The work of the Methodist Episcopal Mission was begun in 1877 after a visit of William Taylor. He came to investigate the possibility of establishing self-supporting missions, and visited the principal cities, returning to New York in the same year. The first group sent out under his direction was composed of nine persons who sailed from New York on 1st July, 1878. Others followed and work was established all

along the coast of Peru, Bolivia and Chile, but, because of the War of the Pacific, which made conditions difficult in the north, most of the missionaries finally settled in Chile. These workers were at first content to establish schools, and were not only self-supporting, but also financed evangelistic work as fast as it could be established.

William Taylor was the recognized head of this mission until his appointment as Bishop of Africa in 1884. After his departure, a Society was organized to carry on the work under the name of the Transit and Building Fund Society, with its head office in New York. It was never recognized by the General Conference of the Church, and although they visited the field and took counsel with the missionaries, the Bishops had no direct control over it. In 1904 this Society was dissolved and all its properties, rights and obligations were passed over to the Board of Foreign Missions of the Methodist Episcopal Church. Since that date, the work has been a part of the world-wide work of this Church, and has been directed by Bishops appointed for the purpose, with episcopal residence, since 1912, in Buenos Aires.

One of the earliest national preachers working with this mission was the Rev. John Canut de Bon, an ex-priest, who made such a deep impression on the minds of the people that all evangelical Christians, to this day, are called "Canutos," *i.e.*, followers of Canut.

The Pentecostal Church Movement, which started as a schism from the Methodist Episcopal Church some twenty years ago, has grown very rapidly, until in 1929 it was reported to have some ten thousand members in Chile. Although it is largely confined to the poorer classes, from its beginning it has been completely self-supporting. The programme of the Church is limited to simple evangelism, which is, in the view of many, vitiated by an insistence upon certain ecstatic spiritual conditions which are supposed to be manifested by prophesying, speaking in tongues, and religious dancing. Even sympathetic observers

are perplexed regarding the future of this movement, for, in spite of its extravagances, it is succeeding in changing for the better the lives of many social outcasts. This Church, while making no attempt at real religious education, yet finds an ever-increasing response to its extremely emotional appeal, strengthened by the wholly national character of its organization. One danger from this source which threatens the whole evangelical movement, is that of imitation or acceptance of its extravagances in order to get its results. The tendencies to disintegration owing to the extreme individualism characterizing this type of religion have thus far been well held in check by the strong hand of its organizer, now a very old man. It is thought by many careful observers that after his death the movement will divide up into petty groups. But whatever may be its future, it is at present the most notable movement in the evangelical life of Chile.

Other groups which have established their work in Chile are the Southern Baptists, the Salvation Army, the German Evangelical Church, the Christian and Missionary Alliance, the Seventh-Day Adventists, and a few independent workers or groups which have but little influence on the general religious situation. The American Bible Society, the British and Foreign Bible Society, the Young Men's Christian Association, and the Young Women's Christian Association, also have their representatives.

The Methodists and Presbyterians, which are the two leading organizations, have always worked in close harmony and in recent years have entered into helpful arrangements with a view to closer co-operation. The territory in which each has a primary obligation has been carefully defined, so that there is no overlapping of forces, save in the three largest cities where there is abundant room for all. Together, they sustain a Union Theological Seminary, a Union Bookstore, and a weekly evangelical publication. By special agreement, there is no duplication of forces either in the preparation of teachers for the elementary mission schools or in the training of nurses, deaconesses, and

other women workers. The Presbyterians maintain a clinic and dispensary in Valparaiso and a small hospital in Santiago. The Methodists carry on clinics and other forms of medical work in Santiago, Valparaiso and Concepción. The Boys' School, in Santiago, the "Instituto Inglés," is a part of the work of the Presbyterians; and the Girls' School, "Santiago College," is a part of the work of the Methodists; the Baptist Mission has a good school for girls in Temuco, and the Methodists have two good schools in Concepción, one for boys and one for girls, and a large co-educational school in Iquique. The Presbyterians also have a number of parish schools in Valparaiso.

CHAPTER IV.

Problems and Obstacles in Evangelization

The Development of Christian Leadership.

PROBABLY the greatest problem before the evangelical workers in Chile to-day, as it is the greatest in all Latin America, is the discovery and proper training of Christian leaders. The missions have been largely content, in the past, to work among the more humble classes of society, and leaders who have been developed have belonged to those classes. As a consequence, there are no national preachers who are in a position, socially or intellectually, to appeal to the influential classes of society, the professional men and women and members of the legislative bodies. This is not a criticism of these splendid workers, but merely a statement of a well-known and lamentable fact. The men who occupy the pulpits have done and are doing good work; but that work is largely limited to the classes from which they themselves have sprung. Their lack of thorough educational preparation may be the fault of the missions which have trained them, rather than their own. Converted while engaged in humble occupations, and convinced of their call to the ministry, with but a hurried and superficial preparation, they have given their best efforts to the spread of the Gospel in which they themselves have found peace, and are not to be blamed for their inability to influence the higher and more educated classes of society.

There are a number of schools of the higher grade which have been in existence for many years, some of them for over half a century; and these have prepared many young men and women of the middle and upper social classes for entrance into the learned professions, and a much larger number for commerce and other lucrative occupations. But they have never, for some

reason, contributed in great measure to the recruiting of ministers or other Christian workers. The chasm existing between schools and evangelistic work is one of the outstanding characteristics of the situation in Chile.

The Union Theological Seminary, maintained by Methodists and Presbyterians, is now without students. In recent years it has had only a very small enrolment, almost all of whom came from the Methodist Conference. Missionaries and national workers are coming to appreciate more fully than in past years the great need of fully prepared leaders who can carry on the work they have begun. It is hoped that students will be found who will enter the Seminary and other training schools and prepare themselves for the immense work which must be done if Evangelical Christianity is to advance, or even hold its own, in Chile.

The Production of Good Literature.

This also is a problem common to all Latin America. Methodists and Presbyterians unite in the publication of a weekly evangelical paper, which serves the interest of their Church members, but does not greatly appeal to a larger reading public. The Union Bookstore, maintained by these two groups, is doing much to stimulate the circulation of good literature, but lacks sufficient capital and is finding it very difficult to continue in operation. Little or no original literature, outside the publications mentioned, is being produced, largely owing to the fact that national leaders have not sufficient preparation for this type of work, and but few missionaries seem interested in this somewhat difficult line of endeavour.

The Rising Tide of Nationalism.

Here again is a problem common to most of the countries of Latin America, which directly affects the progress of Christian work, and this would seem to be the case to an aggravated degree in Chile. Perhaps in no other country of Latin America has there existed

such a social and spiritual chasm between national and foreign Christian workers. This is possibly due to methods of mission administration in past years, but it seems difficult, now, to bridge that chasm and unite the two forces in a common effort. Christian national workers have complained, justly or otherwise, of difference in salary and preference in the allotment of work, and missionaries, possibly to a mistaken degree, have assumed direction of missionary effort to the exclusion of the nationals, most of whom, as already pointed out, are unprepared for intellectual or social duties of an exacting nature.

Social Disabilities of the Evangelicals.

In all Latin America, Evangelical Christianity has appealed more strongly to the lower and neglected elements of society than to those who stand high through birth or position. The dominant Church and the civil power, as a rule, have joined forces and have not only neglected the lower or labouring classes, but have secured legislation, which, in many cases, has directly worked to their disadvantage and to the continued exaltation of those who occupy a higher position in society. The Church has maintained a close connection with the families of birth and wealth, and has given but scant attention to the men and women who toil. Education has been so organized that it has been almost impossible for a child of humble and impoverished parentage to complete its elementary and secondary studies and thus secure a university degree—the *sine qua non* for entrance into the learned professions—to say nothing of the difficulty of providing for the six or more years required to complete the studies and begin the practice of a profession. Consequently the learned professions have been almost exclusively filled by the representatives of the moneyed classes.

For this reason, it has been less difficult for the evangelical workers to secure a hearing from the neglected classes of society, and it is among them that

churches have been planted and members recruited. The schools in most cases, *in order to attain self-support,* have been compelled to make their appeal to the middle or higher classes which are able to pay fees for boarding and tuition, and their students have not been attracted to Christian work among classes whose members they consider socially inferior. These schools have sent out thousands of young men and women who have been liberalized and made friendly to Protestantism, but very few of them establish any vital connection with the evangelical Church after leaving the classroom.

Evangelical Christianity, in Chile, has become so definitely associated with the poorer and less influential classes of society that there is need of an almost superhuman effort to lift it up to its proper sphere and, without neglecting any one class of society, to make it helpful and attractive to all. There are indications that some of the missionaries are recognizing this need, and through contacts with university circles and other groups are influencing young men and women who, later on, are to occupy influential positions in civic and social life.

Financial Weakness of the Evangelicals.

It follows from what has been stated that the financial resources of the evangelicals, on account of their social standing, prevent any rapid progress towards self-support and self-propagation. While the members in most cases give generously and according to their ability, yet the total sum is not large and leaves little or nothing beyond the necessary support of existing work. The Mission Boards have been attempting to bring about entire self-support by a reduction in the annual subsidy—in one case, of ten per cent. each year—but this plan has not met with approval on the part of the churches and has been found impossible of application in some instances, or has meant the closing of churches which were unable to meet the increased burden. The church buildings,

most of them of humble appearance, have, in general, been erected with funds given by the missionary societies, the proportion given by the local congregations being usually small. The present plan is to turn these buildings over to the national authorities as soon as some assurance can be given that they will be maintained in proper condition. In fact, the Methodist Episcopal Church has recently practically put its property and all evangelical endeavour in the hands of the nationals.

Most of the people who form the congregations are wage earners, but the country itself is relatively poor and wages are low, especially when calculated in gold. Families are generally large, and the increased cost of living, brought about by conversion and the introduction of new ideals of home life, food and clothing, leaves comparatively little for other than the most necessary expenses.

The remedy for the present situation seems to lie in a gradual bettering of the present financial situation in the country, especially among the adherents of evangelical Christianity, together with an increased realization by its adherents of the need for greater generosity in the support of the Church and its institutions. The revolt against the dominant Church, which charges for every service rendered to its people, has had much to do with the lack of appreciation of the necessity of generous, though voluntary, giving to Church work. The missionaries, possibly as in other countries, have not insisted so strongly as they might have done on the recognition of financial obligations, and are now reaping the results of this neglect. The whole situation is difficult, and will demand much study and patience if a proper solution is to be found.

The Future of Evangelical Work.

What has already been said will acquaint the reader with the tremendous influence exercised by the evangelical churches in Chile in the past seventy-five years, in spite of their serious handicaps. Much

that the people have secured in the way of liberty of worship, civil marriage, civil cemeteries and the spread of public education has been due to the penetration of society by evangelical ideals. That due credit has not always been given to the evangelical workers for these great advances, does not at all diminish the importance of the fact. All this is history, and cannot be disputed.

When one attempts to forecast the future, the task is much more difficult, yet this outline would, without such an attempt, be incomplete and possibly misleading.

Correspondence with a number of leaders in the various churches and other departments of work leads the writer to believe that the evangelical movement is now facing a crisis, and that there is need of much consecrated statesmanship if it is to continue to advance, or even to hold its own.

Most of the workers in their correspondence refer somewhat pessimistically to the present situation, and view the future with misgiving. The fact that the Union Seminary is now closed for lack of students means that, at no distant date, there must come a dearth of trained workers. Old age and death steadily claim their yearly toll, and the number of national workers is already far below that which should be actively engaged in carrying the Gospel message to the whole of the people in the country. The Methodist Episcopal and Presbyterian missions are the strongest and, with the exception of the Pentecostals, the Christian and Missionary Alliance and the Baptists, have the largest number of communicants. They are also the oldest in point of occupation of the country. Yet the former, in the last twenty years, has made a gain of but five preachers and one hundred and forty-three communicant members! In the same period, the Presbyterian Church has made a gain of twelve preachers—although six of the present fifteen nationals are now on the retired list or engage but slightly in the work—and five hundred and thirty-nine members. The Methodists lost a large number of members to the Pentecostal movement when this was begun about

twenty years ago. This movement was led by one of the Methodist missionaries, and a number of the workers followed him, along with a very considerable proportion of the members of the churches. This explains, in part, the slight net gain in membership.

The author of this Survey does not wish to be responsible for pessimistic statements in regard to the actual situation, and, for that reason, has requested opinions of leading missionaries and national workers. One of the former has written, referring to the Methodist and Presbyterian Churches: "Neither Church is making the slightest progress, so far as we can see." Another says: "So long as we confine our efforts to the people who can be persuaded to enter our chapels, we shall live on at the present dying rate, without making any marked contribution to the religious life of the Republic. The time has come for someone to attempt work among other classes."

One of the most active of the national workers writes: "The moral aspect of the work is generally satisfactory. We keep the Christian ideal as inculcated alive among the people, although that ideal is unsatisfactory, believing that he is Christian who does not drink, nor smoke, nor go to the theatre, but, on the other hand, not insisting on having Christ as an ideal. Numerically, the work does not advance. We are just where we were eight years ago. If we add a hundred new members, in a given year, we must erase from our rolls as many who no longer attend the services owing to immoral lives, deaths and other causes; so that the number of members remains stationary.

"I believe that one explanation of our lack of progress is to be found in our moral values. Some of the members have lost moral standing in the community, and others have left for the same reason. There are very few who work to bring others to a knowledge of Christ. . . . We produce good administrators, but poor propagandists. . . . Another explanation is to be found in the fact that our ministers are in many ways deficient. This is due

to the old system according to which it was believed that a shoemaker or any other workman could be taken, and, with but little preparation, turned into a preacher. We now recognize the enormity of that error. . . . The Church has lowered its standing as to quality. . . . Those who attend the services are simple people, of the lower classes, and of but scant education. Those who are more intellectual have left the Church because they found nothing in the sermons to satisfy their intellectual craving. . . . It is not Christ Who is preached, but much emphasis is laid on sin. This is good for new people, but the older members need something more substantial—real spiritual milk.

"The relations between missionaries and nationals improve from day to day. This is due to the fact that a more frank and open policy is pursued. The nationals now carry more responsibility. . . . The members of the churches show no interest in having their sons enter the ministry. The vocation of ministry is somewhat lowered in the general estimation, because of the scant salaries paid. I believe that this opinion will be changed, in time. . . . There will come a day when the work will suffer because of a lack of ministers. We older men will disappear and there will be no younger men, with experience and Christian culture, to take our places. There is need that young men, with modern intellectual equipment, should study for the ministry. . . . These ministers ought to be well paid, so that they and their families will not have some of the sorrowful financial experiences which we older men have had. . . .

"I believe that the evangelical Church ought to broaden its sphere of action, undertaking to do something for the cultured classes. There are elements among those classes which respond to an intelligent presentation of the Gospel. The present evangelical workers are not prepared to undertake this advance. In order to secure men for such work, we should select a few of the most capable, give them a full course of study here, and then send them to Buenos Aires or Montevideo for further preparation. By doing this

we would soon see a decided advance of our work among the cultured classes."

No doubt some who read this opinion, so frankly expressed by a national preacher, will consider some of his statements exaggerated, and there is room for an honest difference of opinion.

Especially since the visit of Dr. E. Stanley Jones, in August-September, 1928, there is a friendlier feeling towards attempting work among the intelligentsia, whereas formerly most of the missionaries considered such an effort as either undesirable or not likely to meet with any response. There is noticeable in the correspondence the conviction on the part of the writers that new objectives must be set up, that the whole movement must be infused with new life through the introduction of new methods and the undertaking of new and more difficult tasks, and that, to a degree not yet reached, there must be co-ordination of the different groups in order that there may be an undivided front, rather than the present scattered groups, with no unity of purpose, and making but slight perceptible impact on the problems that are common to all.

One of the hopeful signs at present, looking toward closer co-operation or even organic union in the future, is the movement towards spiritual rapprochement among the evangelical youth of the country. The young people cannot see the differences which their elders recognize in Church organization and creeds, and are increasingly pooling their spiritual resources and proclaiming their essential unity. During Holy Week of 1929, a Convention of the young people of the Methodist and Presbyterian Churches was held in Santiago and was an unmistakable success. Those who are in touch with this movement express great confidence in its unifying influence, both as regards a possible future union of forces and the healthful reorganization of indigenous resources.

The generous resolution adopted by the General Conference of the Methodist Episcopal Church in May, 1928, inviting the Presbyterian Church to consider the possibilities of organic union with the Methodist,

had an unexpected echo in Chile, and it is reported that the national workers are eagerly looking forward to such a possible union. All this is to the good, and, although organic union of these two great Churches may still be remote, it is encouraging to know that national workers would at any time welcome it. In few mission fields, perhaps, could such a union be affected with less disorganization of the work actually being carried on.

There is an inherent religious spirit manifest among all the social classes of Chile, which only requires careful cultivation in order to become a helpful and powerful influence in the country.

There is, therefore, great need for intense thought and careful study, and willingness to discard old methods and shibboleths in so far as they have lost their efficacy, and to venture out into untrodden paths in the effort to give the evangelical message to the whole people. There are indications that this study is being undertaken by the outstanding leaders, and that methods will be devised which will enable the evangelical movement to go forward to new conquests which will rival its splendid record in the past.

The Future of the Dominant Church.

This is a subject on which one may easily generalize, but without coming to any very definite conclusion. That there has been a tremendous change in the past seventy-five years, both in the spirit of the organization and in its influence on society, is evident even to the most superficial observer. As already stated, in the middle of last century it was supreme in Chile, not only in religious but also in civil matters. Civil marriage, civil cemeteries open to the dead of all creeds or of none, religious liberty, and a free press, were unknown. The Church was supreme, and ruled with an iron hand. The profession of any creed other than that of the Holy Roman Catholic Church was expressly prohibited by law, and the civil arm was very largely subservient

to the ecclesiastical. Owing to the influence of the evangelical missionaries—especially David Trumbull and his fellow-workers in the early years—those conditions have been changed, and the Congress has now gone to the opposite extreme and has brought about a complete separation of Church and State. Since the passing of the new laws in 1880, the civil marriage ceremony has been the only legal form of marriage, the cemeteries have been open to the dead without any distinction of creed, and the attitude of the Government and the people to-day is altogether friendly to the representatives of Protestantism.

The Roman Church, in spite of its boast that it is *semper eadem*, trims its sails to meet altered circumstances, and it is quietly adapting itself to the new conditions. The old spirit of intolerance is no longer so evident, though it still exists among some of the clergy; a better class of men are entering the priesthood; there are fewer foreign priests; education is encouraged and fostered by the Church; social conditions are studied by the ecclesiastical authorities and efforts made to better them, and authorized editions of the Gospels have been circulated in order to offset the influence of those sold by the Bible Societies. A recent order of the Archbishop obliges all priests under seventy years of age to read a portion of the Gospels, in the language of the country, in every mass celebrated by them, and although much care has to be exercised in expressing such appreciation, there is a recognition on the part of many of the clergy of the value of the work done by the evangelical churches.

Nevertheless, the Church continues to be, in a very special sense, linked up with the higher social classes to the neglect of the mass of the population, and its spiritual influence has been very greatly attenuated. It seems probable that it will continue to be a source of spiritual help to a few, but more generally a mere social organization serving the interests of the more wealthy and aristocratic classes. Content to bestow its blessing at baptism, marriage, and death, it allows

its people unlimited freedom as to manner of life between these important events. This cannot make for spirituality of conduct.

The Indians.

The total population of Indians in Chile is estimated to be between fifty thousand and one hundred thousand. They are given the general name of Araucanians, owing to the fact that they inhabit the region known as Araucania, but there are groups also in the Province of Malleco, Cautin, Valdivia, and Llanquihue. The principal tribes are the Moluches, the Mapuches, and the Phuenches, and they belong to the same general stock as those who inhabit the pampas of the Argentine and Patagonia. Although they were formerly at deep enmity with the Spanish settlers, there is now a feeling of friendliness between the two races, and a marked desire on the part of the Indians to improve their political standing.

Mission work is carried on among them by the German Capuchins ; this work, however, is principally educational, including industrial and agricultural training.

The South American Missionary Society, of the Anglican Church, began its work among these tribes in 1895, and has now three principal stations, Temuco, Cholchol, and Quepe, as well as a number of sub-stations. Its work, also, is largely educational, and includes industrial training, and schools of primary grades for both boys and girls. The mission also gives some medical aid. There are from four to five hundred children in its schools and over three thousand persons pass through its dispensaries.

The greatest problem facing the missionaries is that of drink. The Indians who keep from alcohol are generally industrious and of a comparatively high social level, while those who are given to excessive use of intoxicants are quarrelsome, poverty-stricken and degraded.

The results of mission work are to be seen in better

methods of cultivating the land, increased cleanliness in the home, better sanitary conditions, and an increasing desire for education for the children of both sexes. No great numbers have become either Catholics or Protestants, but the influence of the missions is widely recognized and makes for better conditions of living.

In the far south of the country, where the climate does not attract foreigners, a few Indians may still be found, living in much the same condition as before the coming of the Spaniards. These native groups are the Yahgans, the Onas and the Alakalufs, and they represent almost the lowest degree of civilization that has been observed. Missionary work, formerly carried on in the region of Tierra del Fuego by the South American Missionary Society, was discontinued and the dwindling groups of these Indians, having no place in the constantly developing social and economic life of the country, are faced with extinction.

The great naturalist, Charles Darwin, when he encountered these Indians on his famous trip in the "Beagle," regarded them as the lowest of the human race, and thought that it would be impossible to influence them through any form of missionary effort. Later on, learning of the results of this work, he revised this judgment and wrote: "The success of the Tierra del Fuego mission is most wonderful and charms me, as I always prophesied utter failure."

Other Unevangelized Groups.

In the great industrial centres, such as the nitrate fields of the north, the coal mines in the vicinity of Concepción, the gold, copper and iron mines in various localities, the fisheries along the coast and on the Juan Fernandez islands and the sheep farms of the far south, there has been little attempt to establish work, and the sporadic efforts which have been made, save in some of the coast towns through which the saltpetre is shipped, have produced little or no permanent results.

In the camps and barracks of the army, an independent lay missionary has been preaching for some time. Though he has been well received by officers and men, there is no report that a permanent work is being founded by him, nor of any real conversions. So far as the writer is aware, no similar effort has been made on behalf of the men of the navy.

In the manufacturing centres, which are few in number and are generally located in or near one of the large cities, the workmen are probably within the reach of local churches. Workers specially prepared and set apart, however, could do much more than the churches are usually able to do in interesting this class of workmen in vital Christianity. The same is true of tramcar and other workers in the cities.

The largest unevangelized section of the population of Chile naturally is to be found in the country districts, on the great estates and in the small villages away from the railway and out of touch with the outside world. On the great estates, where the spirit of the Feudal system still governs the treatment of the *peon*, or common labourer, religious instruction is very generally limited to an occasional mission conducted by visiting priests, and even when baptism has been administered in childhood, Christianity is little more than a baptized paganism.

According to the latest statistics, there are eleven cities, each of which has a population of over twenty thousand, with a total of 1,463,358. Two have over one hundred thousand, two more than fifty thousand, two more than forty thousand, and four more than thirty thousand. Then there are about forty towns with a population of between five thousand and twenty thousand, or a total of three hundred and fifteen thousand; one hundred and seventy towns with less than five thousand and more than one thousand, and almost five thousand villages with less than one thousand, or a total of one million, two hundred and fifty thousand.

It would seem, therefore, that considerably more

than half of the entire population of Chile is to be found in the rural districts, counting the small villages on or off the railway. Inasmuch as missionary effort has been very largely centred in the cities and towns with the greatest population, and only an occasional worker, either foreign or national, is to be found in a town of less than twenty thousand, it follows that more than half the population of the country is still entirely beyond the reach of the Gospel.

Location of Evangelical Workers.

A study of the statistical tables* shows, in the first place, that of the sixteen provinces and two territories, only one territory has no evangelical work, and this territory has only a population of five thousand. Every province has been entered by at least one evangelical group, although the workers, for the most part, congregate in the large cities and towns, to the almost utter neglect of the country districts, as already pointed out. This extensive occupation of a field stretching through three thousand miles of latitude is noteworthy. The Methodist Episcopal Board is represented in the two extremes of the country, in the Province of Tacna, in the north, and in the Territory of Magallanes in the south, and, in co-operation with other groups, has extended evangelical work into all the intervening provinces.

It will be noted that the majority of workers are located in or near the three principal cities, Santiago, Valparaiso and Concepción. In these cities or their adjacent suburbs, which have a population of nine hundred and thirty thousand, or less than one-fifth of the whole, there are almost two hundred evangelical workers, or more than half the total number of workers.

* Statistics, which appear in the Appendices (pages 148–154), are somewhat fragmentary and consequently not altogether satisfactory. It has been difficult to obtain from all the groups detailed information necessary to a full and satisfying statement. Nevertheless, the number and location of the workers can be determined, and from this fact others of interest may be adduced.

Many of these are engaged in educational, medical or literary work, and so find it necessary to live in the large centres of population.

An interesting fact which emerges from a study of the statistics sent in by the various groups is the almost phenomenal rise and spread of the Pentecostal Church. It is purely nationalistic, having only one foreign worker, and he, like the others, save for personal gifts which he may receive from friends abroad, is dependent on local support. The membership of ten thousand, reported by this Church, although the movement began only twenty years ago, forms a very large proportion of the total membership of the groups engaged in distinctly missionary work.

Workers of other groups are universally generous in their estimates of this unusual movement, and admit that much may be learned from its methods. One experienced missionary writes: "The Pentecostal movement deserves praise because it is the outcome of courageous thinking and a certain degree of originality in the presentation of the Gospel. That accounts, in my judgment, for its contagion and its vitality." Another writes: "The Pentecostals are the most indigenous, self-sacrificing lot of us all."

A psychological explanation may be found in the fact that the older organizations, like the Methodists and Presbyterians who established their work more than fifty years ago, have, in great part due to their schools and educational ideals, grown away from the most illiterate classes of society, among which the Pentecostals now have their greatest successes. The older churches have gradually built up a following of people who, while still of the humbler classes of society, are considerably in advance of the poorest and most illiterate to whom the emotional methods of the Pentecostals appeal. One well-informed correspondent declares that the movement has now probably reached its climax, and that no gains have been made in recent years. It would seem that in a short time the field will have been burned over and the movement die down. This would appear to be all the more certain from the

fact that its methods do not hold the young people, most of whom, due to the modern methods of education, are intellectually considerably in advance of their parents. Yet all critics of this movement unite in declaring that it has produced in a great many cases unusual regenerating results, and that its workers and supporters are the most self-sacrificing and energetic of all.

Complete figures for all organizations working in Chile are not possible, but the main groups report as follows: Pentecostals, 10,000; Methodists, 2,511 full members and 2,804 probationers, or a total of 5,315; Southern Baptists, 1,740; Christian and Missionary Alliance, 1,500; Presbyterians, 1,380. This would make a total, for these five groups, of 19,935.

Excluding racial groups, whose work is solely among their own countrymen, but including the smaller missionary organizations, whose statistics are not given above, the total full membership in the Chilean evangelical churches would probably not exceed twenty-two thousand. It is interesting to note that this figure is considerably in excess of the twenty thousand accredited to the Republics of the River Plate in a recent Survey.*

The real success, however, of the evangelical movement in Chile cannot be measured by the number of members on the rolls of the various churches. Its influence has been felt by the Government and by all classes of the population, and the large degree of religious liberty enjoyed to-day by the Chilean people is, to a very great extent, due to the quiet and persistent work of the missionaries and national workers during the past three-quarters of a century. Evangelical schools, although they make little or no direct contribution to the lengthening of church rolls, have been sending out into society, during half a century, thousands of young men and women whose mental

* See *The River Plate Republics*, A Survey of the Religious, Economic and Social Conditions in Argentina, Paraguay and Uruguay, by Webster E. Browning, Ph.D., F.R.G.S. Published by the World Dominion Press, price 5s. 1928.

horizons have been broadened, and whose religious convictions have been steadied and deepened, because of their intimate contact with Christian teachers. The influence for good of this young life on society as a whole can never be over-estimated. But, above all else, the lives of men and women who have been regenerated by the power of the Gospel have been as a powerful leaven that has liberalized and stabilized the entire social fabric of the country. That this is true has been admitted, even by leading representatives of the Roman Catholic hierarchy, who can hardly be accused of partiality in their estimate of the evangelical movement.

There are reasons for believing that this movement is now entering upon a new period of activity, in which the indigenous Christians will exercise greater influence, and that, as never before, it will take hold of and inspire national thought, and stir men and women to a more independent and personal application of Christian principles to individual and national life.

PART II.

PERU

BY

JOHN RITCHIE.

CONTENTS

CHAPTER

I. THE LAND AND THE PEOPLE.

II. A GLIMPSE AT PERUVIAN HISTORY.

III. EDUCATION AND RELIGION.

IV. THE STORY OF EVANGELICAL MISSIONS.

V. MISSIONARY OCCUPATION AND PROGRESS.

PERU

CHAPTER I.

The Land and the People

I.

ALTHOUGH Peru lies just south of the Equator and entirely within the tropics, few of its inhabitants live in a tropical climate. Often, within a few hours' travel, almost every variety of climate is encountered. On account of the unsettled boundary questions with the neighbouring states, exact figures cannot be given for the area of the Republic. It may, however, be reckoned at about 520,000 square miles, which is larger than France, Germany and Italy combined. The Republic is divided into nineteen Departments and three littoral provinces. The Departments are themselves divided into provinces of which there are one hundred and eleven, including the three already referred to. The territory of the Republic divides itself naturally into three districts: the Coast, the Sierra, and the Montaña.

The Coast, nearly 1,400 miles in length (about the same distance as from Edinburgh to Madrid), is chilled by the Humboldt Current which flows north from the Antarctic and beats on the Peruvian shore. This coastal belt is practically rainless. With the exception of the few irrigated valleys watered by the twenty-two rivers and thirty mountain torrents which descend from the towering Cordillera across this arid region to the sea, the coast is mostly barren desert. These valleys, however, are a very important exception, for their crops of cotton and sugar cane are the chief source of the national wealth, and sustain a great part of the coastal population. This coast-belt is not wide, varying from twenty-five to forty miles, and is bounded on the east by the Maritime Cordillera of

the Andes. The rivers which cross it, with one exception, are all short and many of them are only seasonal. The Rio Santa is the one exception; it is the only river which flows between the Andine ranges and then breaks through on the Pacific side.

Immediately behind the coast rises the lofty Andean region, commonly called the *Sierra*. The passes are from 7,000 to 15,000 feet above sea-level. On the principal routes the journey is made by rail, and on the others motor roads are rapidly replacing the old mule trails. The summit is reached, when travelling by rail, in less than half a day's journey from the sea. The rapid rise to these great elevations places a great strain on many travellers, inducing mountain-sickness, occasionally with serious consequences.

The interior of Peru is traversed for the whole length of the territory from north to south by the towering Andes. There are two parallel chains, broken up by cross ranges which form knots, so that travelling through this region is generally extremely tedious. These two well-defined ranges are generally known as the Eastern and Western, but sometimes are referred to as the Real and Maritime Cordilleras. Through a considerable part of the country, from Sicuani to near Cerro de Pasco, and again, from north of Cerro de Pasco on into Ecuador, a third range is to be found lying between the two main ranges. The Western Cordillera is the highest range, and, as a consequence, with the exception already mentioned and the river which flows into Lake Titicaca, all the rivers of the mountain region flow into the Amazon basin. The Marañon, usually regarded as the main source of the Amazon, rises quite near the Pacific Coast and breaks through the Eastern, or Real Cordillera, in what is known as the Pongo de Manseriche. Only below the Pongo is this stream really navigable by steam launches. The Pongo itself is a rushing, swirling torrent with dangerous whirlpools where the river tears its way through a narrow gully through the sheer mountain range. A number of high peaks, reaching above the

snow line, are found in each of the ranges. The highest peaks are in the Western Cordillera. Chachani, in the south, behind Arequipa, rises to 21,221 feet ; Coropuna, a little farther north, to 21,697 feet ; and in the Department of Ancachs, the famous Huascarán, the highest peak in Peru, rises to an elevation of more than 22,000 feet. The most notable peak of the Eastern Cordillera is Ausangate, clearly visible from the city of Cuzco, rising to an elevation of 21,221 feet. The elevations are lower in the northern section ; the passes being 7,000 feet above sea-level, whereas in central Peru the pass is 15,665 feet in the Galera tunnel, and in the south 14,668 feet at the Crucero Alto. The mountain region has a rainy season from December to April, when there is rain almost daily in the afternoon, with a mean annual rainfall of from twenty-five to sixty inches according to the region. The line of perpetual snow varies but is approximately from 15,000 to 16,000 feet. The altitudes of the Sierra are cold, and during the winter months of June to September extremely so, especially at night.

The territory on the eastern slopes of the Andes, known as the Montaña, is totally different from the coast and the Sierra. Beginning at an elevation of about 5,000 to 6,000 feet, a distinct change comes over the vegetation and general appearance of the country. The sheer mountains give place to more open rolling foothills descending into the forest. From these foothills eastwards across the Amazonian system to near the Atlantic Coast is one vast tropical forest, traversed by a network of mighty rivers and innumerable tributaries. This forest territory is really known only along the courses of the navigable streams.

II.

There are no adequate census returns on which to reckon the number of inhabitants in Peru. In the absence of any verified figures, the total population is variously estimated at from three millions to six and a quarter millions. The Government statistics

give 6,147,000. Many writers are content to take this return as the most authoritative. But some have taken steps to verify the figures, and these invariably give a much lower estimate. Probably there are about four millions.

About one-fourth of the population lives in the coastal region, and about one-half of this again is "mestiço," or half-breed. Successive incoming waves of different races have intermingled with the aboriginal inhabitants. First came the Spanish adventurers, who conquered the land early in the sixteenth century. Then the Negroes were imported to provide slave labour and thus save the native Indian population from extermination at the hands of their conquerors. Later came the Kanaka slaves, captured on the Polynesian Islands and sold into slavery on the Peruvian coast. When slavery was abolished, Chinese labour was contracted, first from the Portuguese island of Macao, and later from Canton. Latterly a steady stream of Japanese immigration has settled along the coast. The Asiatics form to-day the most numerous foreign element in the coastal region. The Negroes are diminishing in numbers and have largely found work as labourers at the ports, though many continue on the plantations. Many Chinese have gone into the retail business, and their little shops are to be found in every town and village of the coast. The Japanese are making their way as skilled artisans, running hair-dressing establishments and trading in silks and fancy goods. In southern Peru, and latterly penetrating the centre also, there is a rapidly growing community of Syrians engaged in the soft goods trade. The European peoples are all represented in the coastal region. British and French merchants established themselves immediately the country was open to trade and were closely followed by Germans and Italians. The Italian community is now the most numerous European element and one of the most prosperous. But the European seldom considers himself an immigrant in Peru. There is no thought of being nationalized and settling down for life. His native

land is still the homeland, and the purpose is almost invariably cherished to return there as soon as he has earned sufficient money to permit of doing so in comfort.

Reckoning the total population at 4,000,000, the several racial elements may be estimated approximately as :—

Full blooded Indians	2,000,000
Mixed races (mestiços)	1,350,000
Whites	600,000
Negroes and Asiatics	50,000

The bulk of the population, consisting largely of the Indians of unmixed blood, resides in the Sierra ; that of the forest country is very meagre, probably not more than 300,000 all told. The most populous sections outside the capital and its vicinity are those of denser Indian population, notably the Callejón de Huaylas in the Department of Ancachs, the province of Azángaro in the Department of Puno, and the province of Cuzco. These Indians are of the Quechua* stock. In the Lake Titicaca basin there is another Indian element known as Aymara. The mountain Indians are commonly called the Inca Indians, the descendants of the ancient Inca Empire which flourished (before the Spanish conquest) over the whole extent of Peruvian territory and far beyond, both north and south. They are an industrious and docile agricultural people, raising on their little crofts patches of barley, potatoes, wheat, maize, and in the higher regions, quinoa. They weave their own clothing and, to a great extent, live by the products of their own mountain homes, which they often barter rather than sell for money values.

The Peruvian Indians bear the marks to-day of their long oppression and exploitation. Their bleak environment, their addiction to alcohol, and their habit of chewing the coca leaf with a little potash—thereby producing cocaine in the mouth—have debased and stupefied large numbers of them. Nevertheless,

* Quechua (Quichua).

the Indian is the hope of Peru. Given the opportunity for education and betterment, inspired with a new hope and ambition, his industry and tenacity will stand him in good stead. Some of the outstanding professional men of Peru to-day are pure Indians. One of the great problems of present-day South American life is the uplift and assimilation of these Indians so that they may take their part as citizens of their native country. At present they are little more than helots, and are worse off than under the paternal rule of the Incas four centuries ago. The forest people are primitive and more or less savage, having no background of historical civilization such as lies behind the mountain Indian. Their state and story has been ably dealt with elsewhere.*

* *The Lowland Indians of Amazonia*—K. G. Grubb. Published by the World Dominion Press, 1927.

CHAPTER II.

A Glimpse at Peruvian History

THE Spanish conquest of Peru began in 1531 and was virtually completed in 1535. Previous to that time there existed in the Inca Empire a communal type of civilization well advanced in agriculture, civil engineering, and in the ceramic, textile, and metal crafts. Its Government controlled the territory and peoples from the river Maule, in Chile, to northern Ecuador. This empire was preceded by a civilization reaching back into remote antiquity, known to us to-day only by such silent witnesses as its ruins. Out of the disrupted elements of that earlier civilization there arose the empire of the Incas which had its centre in Cuzco. Successive Incas advanced the frontiers, south and north, until it covered the vast territory just indicated. This process of expansion was frequently the outcome of aggressive warfare, but sometimes was accomplished by a policy of penetration. The Incas had a system of government which made the most of their country and their people, a system which has been sometimes described as socialistic. Military roads were constructed through every newly annexed region. Extensive irrigation works were carried out so as to increase the area of arable land. Mountain sides were terraced up and the terraces filled in with soil sometimes brought from afar. The population of the empire must have become very numerous,* compelling the Government to adopt these laborious expedients in order to feed their people. They built fortresses and palaces, the remains of which are still a wonder to the beholder, and they developed the resources of their country in every way.

* When the Viceroy Toledo numbered the Peruvian Indians in 1575 there were 8,000,000.

They were wealthy in gold and silver, which they employed for both useful and ornamental purposes. Much of the land was divided each year among the members of the community, and every man had his allotted task, whether on the fields, or with the cattle, in the arts and crafts, or in military service. Their pottery is extremely interesting, much of it grotesque, but much of it also displaying humour and imagination. This development of art is perhaps most notable in the case of the pottery of the Chimu, the people of the Trujillo region in northern Peru whose territory was conquered by the Incas and absorbed into the empire sometime before the Spaniards arrived. The textiles, and especially the gala dresses, which are being unearthed at Paracas at the present time, are wonderful from every standpoint, although they are reputed to be two thousand years old. Knowledge of the movements of the celestial bodies was assiduously cultivated. Here and there throughout the empire there still are remains of the Intihuatana, " the place of tying up the sun "—that is, places where they had made massive sun-dials and had kept watch on the sun's movements. Their religion was centred in the worship of the sun, and a belief in a future life. Every year a regular calendar of festivals was celebrated in relation to these two fundamental conceptions, but behind the worship of the sun there seems to have been quite a definite notion of the Creator, the great Spirit who cared for the children of the sun. The great Spirit was Illa Tici Uira-cocha (Illa=light ; Tici=foundation or creation ; Uira (Pirua)=storehouse of all things ; Cocha=abyss, profundity), the splendid Creator, all-embracing, infinite.

While we, to-day, naturally deplore the appalling havoc wrought by the Spaniards in the conquest of this great empire and the destruction of a truly wonderful civilization, we cannot but admire the audacity with which a little band of men endured all manner of suffering and privation, and faced a mighty empire in their thirst for conquest. The destruction they wrought was terrible in its devastation.

Pizarro captured the ruling Inca, Atahualpa, at Cajamarca, in November, 1532, and, although treating him courteously at first, kept him in virtual imprisonment. The Inca discerned presently the Spanish thirst for gold, and he offered to fill his room with gold to the height that he could reach, as a ransom for his freedom. This was formally agreed to and a contract was drawn up by a notary. Orders were sent out to bring the treasure from all parts of the empire, and soon it began to arrive. Expeditions went out to investigate the riches of the country. Hernando Pizarro made an adventurous journey to the temple of Pachacamac on the coast, desecrating and robbing the shrine, while two other companions of the conqueror proceeded to Cuzco. In April of 1533 gold and silver had been accumulated in such quantity that the Spaniards were no longer concerned to respect their contract with the imprisoned Inca. After deducting the royal fifth, the portion divided among the conquerors amounted to $17,500,000. Nine months after his capture, Atahualpa was done to death by strangling in the square of Cajamarca on the 29th of August, 1533. The ruling family was at that time divided by a succession quarrel, and Pizarro ably made use of this circumstance to facilitate his conquest. In a short period the empire was over-run and stripped of its visible gold and silver. The Indians were then reduced to slavery, and there began the quest for gold and silver in the mines, which cost the lives of multitudes of the male population. The city of Lima was founded by Pizarro and became the capital of Spanish South America for some time. It remained the seat of the Viceroy and, consequently, the centre where the Spanish nobility was mostly established. To this day there are a number of families in Lima who boast noble Spanish descent.

The Spaniards soon fell to strife among themselves in which the poor Indians were again sacrificed, fighting the battles of factions in which they had no interest. Markham has summed up the story admirably thus : " The story of the conquest, and of the civil wars

which followed it, is almost bewildering after the peaceful narrative of Inca civilization. The phantasmagoria of battles and murders follows so close on the fall of the Incas. It is like a dance of murderous Bacchanals over a beautiful corpse." Another summary, by an eye-witness and participant, is found in the will of the last survivor of the original band which accompanied Pizarro, Don Mancio Serra de Leguisamo :

" First, and before I begin my testament, I declare that for many years I have desired to take order for informing the Catholic and Royal Majesty of the King Don Felipe our Lord, . . . touching what is needed for the health of my soul, seeing that I took a great part in the discovery, conquest, and settlement of these kingdoms, when we drove out those who were the Lords of the Incas and who possessed and ruled them as their own. We placed them under the royal crown, and his Catholic Majesty should understand that we found these kingdoms in such order, and the said Incas governed them in such wise that throughout them there was not a thief, nor a vicious man, nor an adulteress, nor was a bad woman admitted among them, nor were there immoral people. The men had honest and useful occupations. The lands, forests, mines, pastures, houses, and all kinds of products were regulated and distributed in such sort that each one knew his property without any other person seizing or occupying it, nor were there law suits respecting it. The operations of war, though they were numerous, never interfered with the interests of commerce nor with agriculture. All things from the greatest to the most minute had their proper place and order. The Incas were feared, obeyed and respected by their subjects, as men very capable and well versed in the art of government. As in these rulers we found the power and command as well as the resistance, we subjugated them for the service of God our Lord, took away their land, and placed it under the royal crown, and it was necessary to deprive them entirely of power and command, for we had seized their goods by force of arms. By the intervention of

our Lord it was possible for us to subdue these kingdoms containing such a multitude of people and such riches, and of their lords we made our servants and subjects.

"As is seen, and as I wish your Majesty to understand, the motive which obliges me to make this statement is the discharge of my conscience, as I find myself guilty. For we have destroyed by our evil example, the people who had such a government as was enjoyed by these natives. They were so free from the committal of crimes or excesses, as well men as women, that the Indian who had 100,000 *pesos* worth of gold and silver in his house, left it open merely placing a small stick across the door, as a sign that its master was out. With that, according to their custom, no one could enter nor take anything that was there. When they saw that we put locks and keys on our doors, they supposed that it was from fear of them, that they might not kill us, but not because they believed that anyone would steal the property of another. So that when they found that we had thieves amongst us, and men who sought to make their daughters commit sin, they despised us. But now they have come to such a pass, in offence of God, owing to the bad example we have set them in all things, that these natives from doing no evil, have changed into people who now do no good or very little.

"This needs a remedy, and it touches your Majesty for the discharge of your conscience, and I inform you, being unable to do more, I pray to God to pardon me, for I am moved to say this, seeing that I am the last to die of all the conquerors and discoverers, as is well known. Now there is no one but myself in this kingdom or out of it, and with this I do what I can to discharge my conscience.

"I had a figure of the sun made of gold, placed by the Incas in the House of the Sun at Cuzco, which is now the convent of San Domingo. I believe it was worth 2,000 *pesos*, and with what I got at Caxamarca and in Cuzco, my share was worth 12,000 *pesos*. Yet I die poor and with many children. I beseech your

Majesty to have pity on them, and God to have pity on my soul."*

With the knights of Spain, there came to Peru the Roman Catholic friars. The Indians were baptized into the Church of Rome without any instruction in the Roman faith. Thus the Roman Catholic worship of medieval Spain was super-imposed on the sun-worship and animism of the natives. There followed a period in which a number of devoted priests gave themselves to the task of converting the Indians, and especially of destroying their idolatry, but these were exceptions, and the succession of such was not maintained. Markham, in his history, says :

" In 1657 a detailed report had been drawn up by the licentiate, Juan de Padilla, on the cruel and illegal treatment of the Indians, and petitioning for prompt and efficacious remedial measures. It was a fearful indictment against Spanish colonial rule. In this important state paper, the clergy were condemned as strongly as the civil authorities. The rules of Toledo (an earlier Viceroy) respecting the *mitta* had become a dead letter. There was a system of kidnapping throughout the country. In many places where all the male adults had been dragged off to the mines, the women and children alone were left to till the fields. Boys only six to eight years old were torn from their homes, taken to slavery and factories, and cruelly beaten. The expenses of journeys to the mines were never paid and all wages were withheld. At the mines and factories there were shops for the sale of Spanish goods. The Indians were forced to incur debts at these places for articles they did not want, and then detained in perpetual slavery. Tribute was exacted from the villages and not from individuals, and when the population decreased the same sum was required. The exactions and tyranny of the priests were almost as cruel as the oppression of the laymen. The bishops, unmindful of the example of St. Toribio, now scarcely ever visited their dioceses

* The Incas of Peru, Markham, page 299.

personally. There was no one to control or restrain the greed of the priests. The people were driven to Mass, where they were forced to pay fees, and, if unable, their clothes were taken from them in defiance of the law. Large fees were exacted from the Indians for their dead, though in most cases the priest had neither administered the sacrament nor performed the burial service."*

Most of the Viceroys were high-minded and well-intentioned gentlemen, but the lot of the Indians, despite many legislative measures on their behalf, was but little alleviated. The first business of the Viceroy was to send gold and silver home to Spain. The humane and beneficent orders given by the Spanish Government could not be complied with if wealth had to be squeezed from the unfortunate people. The rebellions of the Indians were ruthlessly put down —that of Tupac Amaru with awful atrocity. After giving a summary of the sentence pronounced against Tupac Amaru on the 15th day of May, 1781, Markham adds: "In the annals of barbarism there is probably not to be found a document equalling this in savage brutality and folly."† The population numbered at 8,000,000 in 1575 was reduced to little more than 1,000,000 Indians when the Spanish colonial régime ended in 1821.

But the end was at hand. The eve of the revolution was drawing near. The Napoleonic wars provided the opportunity for the discontent of both natives and colonists who had been thinking thoughts of independence. The defeat of the invading expedition of Sir John Beresford taught the Argentines that they were able to defend their own territory. The *Juntas*, which had been formed in several parts of South America to carry on the government of the King of Spain, while he was in France, a virtual prisoner of Napoleon, transformed themselves into revolutionary bodies preparing the independence of their respective

* A History of Peru, Markham, page 179.
† A History of Peru, Markham, page 205.

territories. In 1808 some of the most talented men in Lima gathered secretly and discussed the destiny of their country. From that time on, secret societies were formed and young men risked, and sometimes lost, their lives in fomenting ideas of liberty. The Inquisition had one of its most important seats in Lima. On 3rd September, 1813, when the news of the abolition of the Inquisition by the Cortes of Cadiz reached Lima, a mob broke into the prison of the Holy Office, destroyed the archives, smashed the instruments of torture, and carried away a stock of handkerchiefs with a print of the Virgin Mary which had been confiscated from an unfortunate merchant. The people were coming to the point where they were prepared to defy both King and Pope. José de San Martín led an army of Argentine troops over the Cordillera, and having completed the independence of Chile, embarked on the Pacific with Lord Cochrane as his admiral, and proceeded northward to Peru. In 1821 he proclaimed the independence of this Republic. The work of liberation was crowned by Bolivar, the final battle being fought by General Sucre at Ayacucho in December, 1824.

CHAPTER III.

Education and Religion

I.

THE dream of the liberators of South America was the rapid education of their people. This characterized every section of the territory and every faction of the many revolutionary forces. Within a year of the proclamation of independence, and while the Spanish armies were still strong in the country, San Martín brought to Peru a Scottish Baptist minister, whom he installed as the first director of public instruction in the republic. James Thomson had already earned for himself an honourable name and the free citizenship of Argentina and of Chile, where he had done splendid work in setting up the Lancastrian school system and in the dissemination of the Holy Scriptures. In Lima he did a no less excellent work in both of these directions. But it was to be a long time before this beginning made by Thomson was to be developed, or the dream of the patriots realized, for seventy per cent. of the population of Peru is still illiterate, and only in 1915 was liberty of worship established in the land.

It is not quite correct to say that education was wholly neglected under the colonial régime, or even that it was restricted to the upper classes. Thomson repeatedly testifies to the earnest educational work which was carried on in certain of the schools of the religious orders, although he recognizes that it was mostly directed towards preparation for ecclesiastical life. In a recent issue of *Mercurio Peruano*, Andrés Victor Belaunde quotes a note from a pamphlet referring to the discourses pronounced in the Cortes

de Cadiz in defence of giving a vote to the *mestiços*: "There is not a single classroom of Latinity and rhetoric in which children and common people do not receive instruction without distinction, not excepting the '*Indios, castas y morenos.*' There are also various colleges and pontifical universities belonging to the religious orders in which philosophy and theology are taught to the youth of every class, colour, and birth. . . . Religious bodies in this city (Lima) have preserved us from the ignorance to which we were condemned by the mistaken politics of the age." This tuition was given in defiance of the royal decree which excluded the coloured people from higher education, but it was only available to a very small proportion of the population. What the patriots aspired to was the education of the common mass, including those who lived away from the cities and for whom no educational facilities were provided under the colonial régime.

According to the constitution of the Republic, primary instruction is now free, and wherever facilities are provided, attendance is compulsory. The whole course of primary instruction covers five years divided into two periods of three years' elementary and two years' secondary. This is followed by five years' High School or Grammar School course, known as *instrucción media*, which again is followed by *instrucción superior* in the universities and professional colleges.

The latest statistics available (1928) report 3,409 primary day schools in the whole Republic. There are also 100 night schools and special schools. The total enrolment amounted to 308,450 (195,450 boys and 113,000 girls). The average attendance attained to 64 per cent of the total enrolment. 16,070 (10,372 boys and 5,698 girls) finished the primary course. The total number of graduates from high school was only 4,414 (2,747 boys and 1,667 girls). The total teaching staff numbered 6,258.

Statistics cannot reveal the quality of instruction. But these figures show that a very small percentage of the population attend school, and further, that very few of those who enter complete the established course.

The following table permits of comparison which needs no comment :

	Total Population.	Total Primary Day School Enrolment.	Per cent. of Population In School.
Italy ..	38,755,578	3,634,556	9.4
Spain ..	21,959,086	2,503,648	11.4
Texas ..	5,313,000	1,210,127	23.0
Peru ..	4,000,000	308,450	7.7

If the Government estimate of total population be taken, the percentage for Peru would be rather less than 5 per cent. The worst feature of the educational situation in Peru is, however, the extremely small number of pupils graduating from the high schools. Texas, with a population of 5,313,000, graduated 14,611 (1926). Peru, with a population of some 4,000,000, graduated only 4,414.

II.

The Roman Catholic Church is the official Church in Peru, and the State accords it protection as provided in the fifth article of the Constitution. When evangelical missionary work began to make itself felt in the country, the religious condition was pitifully low. Few took any serious interest in religious life for religious ends alone, although a considerable percentage of the women folk have always been loyal and devoted to the Church. But the reform of the Constitution, according liberty of worship to the non-Roman Catholic bodies, served to awaken the hierarchy to the fact that they had no real hold on the heart and mind of the people. This awakening has led to a considerable measure of reform, although this has not been easy to accomplish. For instance, when the present Archbishop of Lima entered on his high office, he issued an order that at the principal Mass in each church on Sunday a ten-minute sermon should be preached. This reform, however, was ineffective for the simple reason that there were not

enough Mass-sayers who were capable of preaching. To overcome this difficulty, the Archbishop drew up a regular syllabus of subjects for the fifty-two Sundays of the year and laid down very definite instructions as to matters which must be avoided and how the themes set were to be treated. Alongside this work of putting its house in order, there has been a tightening-up on the part of the Church of the control of the Government departments where religious and educational interests are affected. A number of new activities, copied from the methods of the evangelical churches, have also been adopted so that there is, in a sense, a revival of the Roman Catholic Church in Peru. The political factor has entered largely into this, for it is deemed advantageous to have the favour of the priests. But it remains to be seen how the Church will fare when the next change of régime takes place. Many observers predict a situation similar to that which prevailed recently in Mexico. The Roman clergy are not tolerant when they can be intolerant. Meanwhile, more men go to church and the religious issue has become a live one in the cities.

But the religion of the Roman Church in Peru is no more Christian than counterfeit coin is money. Most towns and districts of Peru have a kind of local protecting deity. The old Roman-pagan idea of the *dios-lar* subsists to-day. "Callao is delivered from destruction from tidal waves thanks to the Señor del Mar" (Lord of the Sea); "the Ica region enjoys health and peace and fruitful seasons thanks to the Señor de Luren"; "Lima is preserved from earthquake and enjoys the benediction of Heaven thanks to the Señor de los Milagros" (the Lord of the Miracles); and "Cuzco enjoys the special protection of a black image of Christ, the Señor de los Temblores" (the Lord of the Earthquakes). On the special days of these and similar objects of popular veneration, a multitude of the people goes in procession through the streets apparently inspired by much religious fervour. Yet these feasts are accompanied by many manifestations of grossness and sensuality. In 1914, Dr.

J. A. Encinas delivered an address in the University of Lima on "Alcoholism in the Indigenous Race," in the course of which he says: "But something which stirs the soul, something incomprehensible, is that the Catholic religion should also be a powerful cause of the alcoholism of the indigenes. To think that this religion renders the Indians no other service than to brutalize them, is to think that it has lost the spirit of the sublime Idealist of Judea.

"Arguments may be sought out to maintain that the religious practices are not the cause, in most cases, for the drunkenness of the Indians; well, there are the bare facts. Whoever wishes to be convinced has only to be present at a religious "feast" not only in an Indian community, but even in towns of some importance where the *mestiços* predominate.

"Each Indian hamlet has two or three religious *fiestas* for each year on their set days to which they bring their groups of dancers to solemnize the occasion. A year earlier the priest appoints principals and assistants who are charged with almost all the expenses of the festivity. These assistants are more or less numerous, according to the importance of the occasion and the place; there are often as many as thirty to forty. Each one must pay the priest forty or fifty *soles* (£4 or £5) charges for the Mass, processions, and other ceremonies of the liturgy. From this it is easy to understand the vehement interest of the clergy for the continuance of these shows.

"The Indians, long before the day fixed for the *fiesta*, collect money and lay in a great store of alcohol, mostly at 40°. Gathered around the chapel, the Indians begin to get drunk the evening before the *fiesta*. They entirely forget the religious character of the occasion, and when on the following day they go to the temple, they are in a deplorable state of drunkenness. There the priest, often drunk also, officiates at Mass, one for the whole thirty or forty assistants, then the procession goes out carrying a dirty image dressed in harlequinesque fashion, which is the object of the adoration of the poor Indians. The priest follows it

with his acolytes; behind these comes the company of dancers. . . .

"The procession has finished, and as evening falls the spectacle could not be more repugnant or pitiful. While the priest attends a banquet in the house of the *mayordomo* (principal of the *fiesta*), the drunken Indians give themselves up to all the excesses of men and women in that condition.

"After two or three days, during which this spectacle is repeated, the Indians return to their homes, impoverished and brutalized by the alcohol, without carrying away in their souls even the consolation that they hoped to find in the divine grace."*

In the cities the "feasts" of the images which have been named above, do not degenerate to such appalling depths, but one little yet very well-known manifestation will suffice to show how remote they are from any Christian faith. On the occasion of the last day of the feast of "The Lord of the Miracles" in Lima, the lottery department puts on sale a special series of very high lottery prizes, and the sale of these is enormous. It is notorious that people buy the lottery tickets and go to the procession cherishing the hope that because they bestow this patronage on the Lord of the Miracles, he will perform the miracle on their behalf of giving them the *premio gordo* (the big prize).

In *Una Lima Que Se Va*, Dr. José Gálvez has given an insight into the religious practices of the devout ladies of Lima: "She has hardly more than gotten home from morning mass when she goes off again to the *Cristo Pobre* or to the *Jubilee*. After lunch she goes to St. Peter's or to St. Augustine's (churches) to visit the Virgin. Then she visits some of the religious work-rooms in which she has friends, frequents the convents—where they know her well, and sews in the different places destined to "holy

* El Alcoholismo en la Raza Indígena, Encinas, page 5.

sewing"—not for the poor but for the missionary fathers.

"The hope that all good comes down from Heaven, and the certainty that Heaven is the dispenser of all these things, inspire in some of these devout women a sordid interest which they put in their prayers. They pray to win the lottery; that the cat may not die; that so-and-so may get a post; . . . and they so take seriously their character of praying *beatas* that they have a saint for each purpose. When the saints do not hear them, they punish them by standing the effigy on its head, putting it inside a shoe or something worse, standing it with its face to the wall, feeling aggrieved, and even saying to the saints *cosas feas* (ugly remarks). Full of primitive ingenuity, they make an interminable list of the specialties of the *Santoral*. 'I asked Santa Rita to give me the lottery. She did not draw it for me and consequently, to punish her, I stood her image facing to the wall. A week later she gave me four shillings as if to show me that she could perform the miracle, but that it was not good for me to have more money.'" So Gálvez quotes one of these devout women, and adds the pungent commentary: "This is savoury and picturesque in its infantile paganism."*

One need not argue his case that this is not Christianity; he need only state the facts. Yet this is the religion of the Capital—of the centre of culture; and if this is done in the green tree, what may be done in the dry?

The Republic is divided for ecclesiastical administration into the Archbishopric of Lima and nine bishoprics. There are also four "mission fields" under the control of the religious orders. According to the Government statistics for 1928 there are in the country 525 separate religious orders, congregations, and other corporations. These have 1,580 churches, 2,438 chapels, 52 convents and monasteries, and 60 other buildings used for religious purposes. The ecclesiastical personnel

* *Una Lima Que Se Va*, José Gálvez, page 129.

is composed of 14 bishops, 112 district vicars, 679 regular clergy (friars), and 600 secular clergy (parish priests, etc.), 498 recluse nuns, 692 other *religious* persons : a total of 2,595 persons. The annual budget of the Republic includes a sum of Lp. 25,250 (£20,782) for the payment of emoluments to the clergy.

CHAPTER IV.

The Story of Evangelical Missions

JAMES THOMSON arrived in Peru in June, 1822. He was soon installed as the director of public instruction and enthusiastically supported by Don José Francisco Navarrette, a priest—as were also many of Thomson's most enthusiastic collaborators in all his South American work, both of education and Bible distribution. It was during Thomson's stay in Lima, and as a result of the reception accorded the New Testament in the southern Republics, that the British and Foreign Bible Society issued its first complete Spanish Bible. Almost within a stone's throw of the old Inquisition building Thomson sold the first five hundred copies of that Bible sent out by the Society. He adds, in reporting the fact, that he could have sold as many more in the ensuing ten days had they been available. While busy establishing schools and instructing the teachers, he found time to circulate a great number of copies of the Scriptures, and succeeded in interesting some priests and Roman Catholic professional men such as Dr. O'Donovan, of Trujillo, in carrying on the Bible work. Thomson left Peru in September, 1824, intending to return shortly, but never again did he set foot in the country, although for many years he cherished the hope of returning. The time was ripe for a great evangelical movement. Writing in 1852 of his South American experiences, Thomson says : " The writer has travelled during some ten years over a great part of the new states of South America and Mexico, distributing the Holy Scriptures in them in the freest and most open manner without interruption or molestation." But that opportunity was allowed to pass away, and

presently the wide-open doors were closed in the reaction in favour of authority which followed upon the anarchy of the independence period.

In 1825 the Reverend John C. Brigham, a Presbyterian envoy sent to report on the missionary possibilities of South America, reported that he found on the West Coast " great ignorance and superstition, and both things connected with much iniquity." He considered it necessary to leave so much corruption to the wholesome effects of the sunshine of liberty for some time before it could provide a congenial soil in which to sow the seed of the Kingdom.

In 1833 the American Bible Society sent Mr. I. W. Wheelwright to the West Coast of South America, and he spent two months in Lima. He met with little opposition, and found some priests who desired to organize a Bible Society, a project in which he did not encourage them. But he found much apathy, few buyers, and finally decided that it was not worthwhile continuing his service in so sterile a field.

In 1849 Bishop William Taylor, of the Methodist Episcopal Church, on his way from Baltimore to San Francisco *via* Cape Horn, visited and preached in Valparaiso. In 1877, prompted by his impressions of that earlier visit, he travelled down the West Coast investigating the situation, and as a result founded the William Taylor Self-Supporting Missions around schools for the English-speaking inhabitants. Unfortunately, though himself a great evangelist, he agreed to the inclusion of a stipulation that " religious creeds were not to be interfered with nor taught in the schools," and as time went on, this was taken to mean that the persons whom he sent out as missionaries should not do any evangelistic work. The missions established in Peru were withdrawn on account of the Chilean war, Mr. Gilliland having occupied Lima for one fortnight only, before the Chilean troops entered the Capital.

In 1851 Francisco de Paula Gonzalez Vigil, a Peruvian priest of much learning, was excommunicated along with those who sold, bought, or read his famous

work *Against the Pretensions of the Roman Curia.* Vigil was a priest, but he had inbibed the doctrines of liberty and patriotism, and with great erudition attacked the pretensions of the Vatican to interfere in the internal affairs of nations. He appealed to Holy Scripture and accepted private judgment not only as the inalienable right of man but also as the secret of all progress. Vigil made a great impression on his period, but again there was no one ready to seize the opportunity.

About 1876 Father Vaughan, of the English Roman clergy, visited South America to raise money for the conversion of England, but he found such conditions on the West Coast of South America that he was induced to give his attention to supplying the New Testament to these lands. Five thousand of these Testaments arrived in Peru while Bishop Taylor was in the country.

The real beginning of the evangelization of Peru was the work of Francisco G. Penzotti, agent of the American Bible Society. After extensive travel through South America in Bible work, including a journey down the coast of Peru, Penzotti arrived in Callao and took up his residence there in 1888. Active, devoted, fervent, and of a simple faith and gentle manner, Penzotti rapidly won his way. He sold the Scriptures extensively and built up a large congregation in Callao. In 1890 he went with two others into southern Peru and was imprisoned in Arequipa, but was set at liberty again on the telegraphic order of the President of the Republic. After returning to Callao, and working for two years in that port, he was arrested on the 26th of July, 1890, and imprisoned in the old Spanish fortress, being accused of having violated the fourth article of the Constitution, which states that " the Nation professes the Roman Catholic religion, the State protects it and does not permit the public exercise of any other." Penzotti's trial was one of the most sensational which ever came before the tribunals of Peru. The clergy had been tardy in embarking on the prosecution, but once instituted,

they were determined by all means to get a decision favourable to their interpretation of the Constitution.

The judges would not expose themselves to public ridicule by condemning Penzotti, but neither would they bring upon themselves the wrath of the clergy by setting him free. So each judge in turn absolved him, but referred the matter to the court above, so holding him a prisoner. Finally the case came to the Supreme Court. An attempt was made to induce Penzotti to escape from the country if he were given the opportunity. He refused, being determined that this thing should be fought out and settled righteously. Meanwhile, an engineer from the United States passing through Callao, took a photograph of Penzotti behind the prison bars, and this was published with an account of the case in the *New York Herald* and other periodicals of the United States. It was not now only Penzotti before the tribunals of Peru—Peru was on trial before the civilized world.

So great pressure was then brought to bear on the Peruvian Government that the Supreme Court was called together in the vacation to settle the matter. Discordant opinions prolonged the case, which was all the clergy could now hope for. A verdict favourable to Penzotti would throw the country open to Protestantism, and the clergy then realized that they had taken a false step. The court finally reached a decision, and the President ordered the liberation of Penzotti. It was on Sabado de Gloria (Resurrection Saturday), 28th March, 1891, at 5 p.m. when this hero of the Gospel walked out of the prison and so won the first great battle of religious liberty in Peru. Only once again did the clergy attempt any prosecution before the courts, when they denounced Señor Abrill at Trujillo, but this ended with the judge of the lowest court pronouncing judgment.

Shortly after the liberation of Penzotti, (1891) Dr. Thomas B. Wood, the first resident missionary of the Methodist Episcopal Church, arrived in Callao with his family. He already had spent twenty-one years in mission work in South America. He took

over the congregation established in Callao by the Bible Society agent, and in 1893 made a journey to the United States to bring teachers to establish a school. Returning with these, he was accompanied by the first missionaries who went out to Peru from Harley House, London: Messrs. A. R. Stark and F. J. Peters. They were soon joined by Mr. John L. Jarrett, who had remained in the western States procuring support for their work when the others left from the East with Dr. Wood.

In the meantime, in June, 1893, Charles H. Bright, of the English Brethren, arrived in Callao, where he conducted meetings in a private house. When the three missionaries from London arrived, they rented a hall in Lima in which Mr. Bright conducted the services. This work was begun in September, 1894. Dr. Wood had already, in 1892, begun Methodist meetings in another part of Lima.

In 1895 Messrs. Jarrett and Peters made their famous journey to Cuzco, whence they were soon expelled, returning to the Capital in the same year. The story of this first attempt to establish an evangelical mission in the Sierra of Peru forms one of the most thrilling chapters in South American missionary history. The missionaries had been only a few days in Cuzco when they were ordered out by the chief political authority. Mr. Jarrett had meanwhile fallen sick with smallpox. When he was hardly fit to travel, a day and hour were fixed for their departure, and a military escort provided, which would have meant in reality their travelling as prisoners. At daybreak they climbed out of the city on the north side, and from the overlooking heights watched the preparations for their expulsion. Instead of taking the southern route to the railway for the coast, they struck out overland direct for Lima. During three weeks they travelled amid privation and hardship, in weakness and weariness, over the five hundred miles of steep and rugged mountain trails. Mr. Jarrett was married shortly after, and straightway proceeded to Cuzco. For a year Mr. and Mrs. Jarrett laboured there, winning

their way with the citizens despite the campaign of the bishop and clergy for their expulsion. At the end of a year they returned to the coast for a time. Dr. Harry Grattan Guinness visited Peru, including Cuzco, in 1897. Shortly after this, Messrs. Jarrett, Peters and Newell, with their wives, returned to Cuzco, establishing the mission there definitely in 1898. Since then it has been conducted without serious interruption.

Mr. A. R. Stark had meanwhile been carrying on work in Lima, where there were now three mission centres. When his companions left finally for Cuzco, he went to Trujillo, the northern University city. Later (in 1901) Mr. Stark entered the service of the British and Foreign Bible Society, with an agency in Callao. The work in Lima was thus left to Dr. Wood carrying on the Methodist Episcopal mission, and Mr. Bright an independent effort.

It would be impossible, within the narrow limits of this Survey, to follow the progress of the several missions as they arrived and developed their work in the country. It is of interest, however, to note the arrival of the first representative of each mission and the territory occupied. The *British and Foreign Bible Society* was first on the field in the person of the Reverend James Thomson, who arrived in 1822, and in 1828 Mr. Lucas Matthews, who later lost his life tragically in Colombia, arrived. The *American Bible Society* was first represented by the short visit of Mr. Wheelwright in 1833, and definitely entered the field in the person of Francisco Penzotti in 1888. In 1891 the *Methodist Episcopal Church* took over the congregation in Callao gathered by Penzotti, and later opened a centre in Lima, establishing schools in both places. In 1904 it opened work in the central Sierra in the town of Tarma, Dr. Wood being then under the impression that the Central Railway would continue from Oroya in an easterly direction into the forest country. When the railway was extended southwards, the Tarma school was transferred to Huancayo. The work initiated by Mr. Charles H. Bright in the Capital was extended later, with the assistance of

Messrs. Cullen and Watson of Edinburgh, to Ica and Nazca further south, and later Mr. Bright himself moved northward to Huacho. This work was taken over in 1908 by the *Regions Beyond Missionary Union*, the body which was already represented in the field by Messrs. Jarrett and Peters, who arrived in 1893, and others.

The *Regions Beyond Missionary Union* established itself in the southern section of the country and has progressively occupied several centres in that region. In 1911 this work was transferred to the *Evangelical Union of South America* which now carries it on, along with the work initiated in the Capital by Mr. Bright. In 1903 the *Holiness Church* of California sent Mr. and Mrs. Brand to Peru and they opened work in Chiclayo, a work which has been continued in the same place, with some interruptions, until the present. The *Salvation Army* entered the field in 1910, opening centres in Lima and Callao. The *Church of the Nazarene* from the United States opened work in Pacasmayo in 1914, and Mr. Roger Winans, their pioneer missionary, is still in the field, and is now developing a remarkable work among the Aguaruna savages of the Marañon river. This work has been conducted from Monsefu, a suburb of Chiclayo, throughout a large section of the surrounding country. The *Free Church of Scotland* entered the field in 1916 with the arrival of the Rev. and Mrs. John A. Mackay. They established an excellent boys' school in Lima, which is recognized as one of the finest educational establishments in the Republic and is a centre of Christian witness and activity. The Free Church Mission later extended its operations to Cajamarca and Moyobamba in the north where an all-round Christian mission is being conducted with marked success. In 1919 the *Pentecostal Church* of the United States, known as The *Assemblies of God*, began work in the Callejón de Huaylas, in the Department of Ancachs. Their workers have moved about and established work in Callao and in Huancayo. After some interruptions and changes of workers,

this effort is now being carried on in the populous territory of Ancachs, where Messrs. Hurlburt and Barker began the work, and in Huancayo, where property has been acquired.

The later arrivals in the field have penetrated the eastern territory of the Republic. The *Christian and Missionary Alliance* of New York has started an effective work for the forest Indians at a place called Cahuapanas, north of Puerto Bermudez on the Pichis River, which is on the regular route of travel between Lima and Iquitos. This same body has established a mission in Huánuco, extending the field of evangelization northward from the field of the Evangelical Union of South America. In Iquitos, the capital of Peruvian Amazonia, the *Inland South America Missionary Union* has established work, and independent workers of the *English Brethren* have recently arrived in the same territory. The latest arrivals are the *Irish Baptist Foreign Mission*, who have begun operations in the Cuzco region. With Urubamba, near the Evangelical Union of South America farm, as their point of departure, they propose to advance northwards among the Campa Indians of the forest region.

The *Seventh-Day Adventists* began continuous work in Peru about 1906 and have spread over most of the territory. In the region around Lake Titicaca they have established a unique and very successful missionary enterprise which has provoked at once the admiration of right-thinking men and the rage of the priests. They are also at work among the forest savages in the Perené region. While every Christian man must recognize and admire the splendid work which this mission has done among the Indians in the Department of Puno, there is just cause for criticism in regard to their predatory habits throughout the rest of the field. When work is established in any part of the territory, the Adventist representatives visit the converts and endeavour to convert them to their own peculiar views. They consider that they have a special mission to those who already know something of the Gospel. The disastrous effects of this procedure,

especially when applied to a people who have been accustomed to a uniform religion, who have not learned to do their own thinking on these subjects, and who, yet further, are destitute of the knowledge of Scripture and of history requisite to an understanding of the different interpretations involved, can hardly be appreciated even by the thoughtful reader. Withal, it is perhaps a necessary evil. The South American people must learn tolerance, for intolerance blights their whole social and political, as well as religious, life. If we are to build a Protestant Church, the members must know why they hold this view and not that. It would, however, be so much better if these enquirers and converts knew more of the basic facts of the Christian Faith than they now do, before being compelled to decide their attitude toward Christ amid the strife and contending claims of Romish priests, evangelical missionaries, and Saturday-keeping Adventists.

CHAPTER V.

Missionary Occupation and Progress

I.

THE Methodist Episcopal Mission has steadily assigned most of their foreign staff to school work, the evangelistic work being conducted almost entirely by national workers. However, among the teaching staff there have been earnest missionary workers who have made a valuable contribution to the evangelistic effort. Unfortunately, most of the teachers are short-term workers, many of whom never acquire a knowledge of the language, and few return after their first short period of service. This mission has an elementary and a high school in Callao, and a school for all grades in Huancayo. Some of the workers of the mission have expressed their dissatisfaction with the contribution these schools make to the objectives of missions. There is, in Lima, a high school for girls under the Women's Board of the same mission which is doing a splendid work, ably conducted by women whose Christian influence and activity are worthy of the highest praise.

In 1919, when the Methodist mission was planning to establish a hospital in the vicinity of Lima, the British-American community acquired one. An arrangement was entered into between the hospital committee and the Methodist mission for a combination of forces. The mission provides the staff and conducts the hospital. The heads of the hospital exercise a great influence in the community, and the enterprise is making a valuable contribution to the standing of the evangelical movement.

The evangelistic work of the Methodist mission is conducted in Callao, Lima, Ica, Chincha Alta, and Huancayo. There are several outstations in the

vicinity of Lima and in the Department of Junín. This side of the Methodist work is always in charge of foreign missionaries who have been well equipped and are zealous evangelists, supported by a similar equipment and devotion in the native staff.

The Evangelical Union of South America in southern Peru, besides its preaching-hall activities, carries on district nursing work and primary school work. This mission also conducts a very interesting agricultural enterprise, with a view to the evangelization and uplift of the Indians, in the Cuzco district. The missionary in charge of this work is the veteran worker of Peru and has devoted all his enthusiasm and energy to it. It has had all the advantages of his long continued direction, his magnificent devotion, and his winsome character; yet its value as an evangelistic agency, for which it was intended, is questionable. Without doubt, however, it has conferred many valuable benefits on the agricultural life of the region. This mission has regular preaching places in Mollendo, Arequipa, Sicuani, Huantura, Checacupe, Pitumarca, Cuzco and Urco (Calca).

The Evangelical Union of South America mission in central Peru has been conducted somewhat differently from that of other missions.* The printing press has been constantly employed since 1910, and month by month evangelical periodicals have been issued which have found their way throughout Latin America, but more particularly over Central Peru. One of these papers is for broadcast distribution, and has been instrumental in awakening the first interest of a large number of the converts in this region. This press work has been accompanied by book-selling and itineration. Wherever people became interested in the Gospel, they were encouraged to meet regularly without waiting for either missionary or pastor. Books of sermons were sold to many, as well as Bible study books, and in the beginning sermons were read in the

* Mr. John Ritchie has been responsible for much of the success of this work.—EDITOR.

absence of a preacher. Annual convention gatherings provided an opportunity for more adequate instruction and for inspiration. On these occasions, also, many of the converts found worthy were baptized.

The meetings gradually grew in number and experience, and, under the guidance of the Holy Spirit, teachers developed. An annual synod was organized and has met regularly for ten years. Presbyteries exist in each of the five districts of the region, and a paid native worker carries on an itinerant ministry among the meetings of each presbytery. For their regular services the congregations are dependent on their unpaid local leaders. There are now some sixty organized congregations meeting mostly in private houses, and none receiving any foreign mission money. The meetings are in various stages of growth, from the little gathering of enquirers who have hardly begun to perceive the significance of their new-found faith and hope, up to the well-organized and ably-conducted congregations. When a congregation reaches the stage of having a nucleus of baptized believers, it elects elders from among its members to hold office for one year, but to be eligible for re-election. These elders are encouraged to develop a full Church life, not only conducting the ordinary services, but also dedicating children, baptizing believers, celebrating the Lord's supper, conducting a marriage ceremony following the civil marriage by the Mayor, and the funeral service when burying their dead. A suitable service book is used in conducting these ceremonies and special services.

Much of this work is primitive, but it has all the advantages of being indigenous, free in its development, and commanding the devotion of truly awakened men and women who, though lacking much equipment, are utterly disinterested in their service. The movement is now entering on a new phase, with an increase of workers and an annual Bible Institute to which some of the native leaders can go for instruction in spiritual things. Missionaries sharing in this work now reside in Lima, Jauja and Tarma, and the congregations meet

in the towns and villages of the provinces of Lima, Yauyos, Huarochiri, Oroya, Jauja, Huancayo, Tarma and Pasco.

The Church of the Nazarene, in addition to the usual preaching places, has a primary school and a Bible school in Monsefu, and one of its missionaries, Mr. Winans, works among the Aguaruna forest people.

The Free Church of Scotland conducts schools in each of its centres, medical work in Moyobamba, and nursing both there and in Cajamarca. At present the direct religious activities in connection with the school in Lima are confined to an excellent Sunday school. The whole work of this mission is of a very high order, not only of efficiency, but also of Christian witness.

The Christian and Missionary Alliance, in addition to regular preaching services in Lima and Huánuco, has a primary school in the latter place, itineration in the Huánuco region, and a mission to the Campa Indians of the forest among whom an elementary school is conducted. This mission, despite the most persistent and organized opposition, is being energetically pushed by its able leader, Mr. Ray B. Clark. The evangelistic activities of the Alliance are closely associated with those of the Evangelical Union of South America in Central Peru, and are being developed by the same methods in the same spirit.

The Seventh-Day Adventists have numerous primary schools in the Department of Puno, a normal school and hospital in Juliaca, and an industrial training school in Lima.

The centres of missionary work are, therefore, well scattered throughout Peru, but closer examination will reveal the deficiences of occupation. There are several sections of the Republic virtually untouched, notably the sparsely populated region between Arequipa and Ica. Again, inland from these points is the unoccupied region between Cuzco and Huancayo, in which there are the important cities of Abancay, Ayacucho, and Huancavelica. This solid block of territory is now becoming more accessible as the railroads extend southward from Huancayo and inland

from Pisco. There is also a motor road northward from Cuzco. Despite its fairly numerous population and its proximity to the capital, the northern portion of the Department of Lima is also unoccupied. In addition to these wholly unoccupied sections, there is much unoccupied forest country. Further, the occupation of most of the territory into which the missionaries have entered is inadequate. Some important places are visited only at infrequent periods, and many towns and villages are never touched at all by missionary or evangelist. These places are not always difficult of access, and their more or less neglected condition is attributable only to the small number of missionaries devoted to evangelism, and the absorption of so large a proportion of the missionary resources in institutional work.

There is, however, another phase of missionary occupation which is readily lost sight of. Occupation is not only geographical; it is sociological. There are towns in South America where a missionary has been resident for years and yet whole sections of the population, if they know of him at all, know of his existence only through the denunciations of the priest. He reaches a small section of one class and the other classes are almost as much beyond his sphere of influence as if he were in another country. In certain parts of Peru the missionary is reaching the lower artisan class and no other. The lowest class within the city is too fanatical; the upper and intellectual class is too race-conscious to make contacts easy; and the rural population outside the city is untouched. In other areas, notably in the central region, the existing work is both urban and rural, congregations having been organized in many of the villages as well as in the market towns and mining camps. This is also true of the Seventh-Day Adventist work in the department of Puno. The work there began in an Indian village and has been spread over the whole area largely through the establishment of village schools. But throughout the whole country, with the exceptions of Lima, Cuzco,

and Cajamarca, the upper class and the intellectual group are almost untouched and uninfluenced by any direct contact with the missionary and his message.

II.

One of the greatest hindrances to the progress of the Gospel in Peru is the foreign element in the missionary and in his methods. At first sight, this might seem inseparable from the nature of the undertaking, yet this is hardly so. With a more careful study of the mental attitude of the cultured natives, and a more thorough grasp of the significance of the message and the methods to be employed, the missionary should find ways and means of reaching every class and every individual with the Gospel. But the preaching of the Gospel has been confused with the exercise of Christian worship. It has seemed necessary to the missionary to have public prayer, hymn singing, and Bible reading as essential accompaniments of each presentation of his Gospel message. Now, to the native, to stand up with the congregation and to join in the singing of a hymn, or to unite with the congregation in public prayer, is to be identified with a strange worship. The greatest hindrance of all, perhaps, lies in the method almost invariably adopted in starting a mission in new places. The first step is to find a hall and furnish it with seats, an organ, and a platform. But this hall with its meeting-furniture becomes a real obstacle between the missionary and the community. The native who thinks he is going to get some material advantage—educational facilities, economic protection, easy employment, etc., may break through the obstruction; but the average high-minded native, the man—and still more the woman—who would make the most desirable convert, will not. In addition to conquering their religious prejudices, they would have to overcome a repugnance against entering such a strange and marked meeting place.

The foreign character of the missionary and his methods has become so associated with the work of the Gospel that thoughtful Peruvians who are thoroughly in sympathy with the spirit and purposes of the Protestant missionary, feel themselves inhibited from any kind of identification with the movement. They have expressed the view that any participation in it would be treason against the traditions of their race. The Peruvian finds it difficult to conceive of an educated native choosing to become a Protestant, although it seems natural to think of the educated foreigner as being in his place in the evangelical church. If this difficulty is to be overcome, a larger percentage of the foreign missionaries engaged in the enterprise must enter much more fully into the intellectual life of the native community. They must familiarize themselves not only with the language, but also with the history, the problems, the aspirations, and the fears and prejudices of the people among whom they labour. And the missionary must be prepared to alter his emphasis in the presentation of the Gospel so that while no less loyal to the teachings of our Lord, he may successfully interpret these teachings so that they shall appeal to the highest aspirations and the deepest feelings of the people to whom he has been sent.

The Y.M.C.A. and the Free Church of Scotland are making a very worthy attempt to reach and occupy this sociologically unoccupied region of the upper and student classes in the Capital. Through close contacts with the life at the University and the sons of well-to-do families, they have opened a channel for their message. The ladies of the Methodist Episcopal Church (North) are also making contacts with the middle-class girls.

There are other hindrances to the Gospel which are perhaps more evident. The physical features of the country constitute a very serious hindrance to the spread of the Truth. Travel has been extremely difficult in the interior, and, being both difficult and costly, it has not been readily undertaken. Districts,

therefore, easily remain isolated from the currents of thought even of nearby provinces. The bulk of the population resides at great elevations. The foreigner cannot always live with any degree of comfort or labour for long in such high altitudes. The physical strain put upon the missionaries has tended to discourage the strenuous and tedious undertaking of reaching the isolated districts, while the constant changes in the staff, owing in great part to strain produced by the altitude, have been a very grave hindrance even in the centres where preaching has been carried on regularly. The new worker cannot develop what his predecessor left until he has become familiarized with the people, their language, customs, and modes of thought, and in the meanwhile the work suffers. While he is endeavouring to carry on the existing work and to learn the language, the young missionary cannot do much pioneering, and all too often he, in turn, leaves the country while still acquiring the necessary knowledge to be able to develop the work.

The poverty of the great mass of the people constitutes another hindrance. The cost of living in the towns is very high. The wages paid throughout the country generally are disproportionately low. Many of the rich are very rich, and the great bulk of the poor are very poor. The class from which evangelical converts are drawn is almost invariably poor. Further, the people have not been accustomed to the voluntary support of the Church and other institutions. The churches, hospitals, orphanages, and similar national institutions are supported by properties devoted to this purpose, by lotteries, and by local revenues, but no voluntary contributions are given for these objects. One of the contributions which the Protestant movement is making to Peru is precisely the development of the voluntary principle in the support of such activities, but the progress made is all the slower because the people have never had the idea nor developed the habit of voluntary giving.

Until 1915 the constitution of Peru prohibited any act of public worship other than Roman Catholic, and

while this law was, to some extent, honoured in the breach, it was far from being a dead letter. The Roman clergy conducted an active and determined campaign against the movement for liberty of worship. They prophesied that all manner of evil would come upon the nation if the constitution were modified in that particular. Yet no sooner had the law been proclaimed which removed the prohibition than the clergy changed their attitude and insisted that nothing had happened that made any difference.

The movement for reform awakened the Church to a realization of the fact that she had lost her commanding position. Since then, the opposition of the clergy is not so public and demonstrative. It is more respectful and a little better informed, but it is also much more subtle, intense, and persistent. Brutal attack with physical violence is not quite so common in these later years as formerly, but, on the other hand, lectures and articles are constantly being launched against the evangelical movement. The Archbishop frequently publishes encyclicals denouncing now one, now another of the evangelical activities. This opposition, however, is only really effective when allied with the powers of the Government. The Church is entrenched in the department of education. Certain officials are placed in their positions through clerical influence, and these men can be relied upon to obstruct the evangelical cause in every way. When the civil Government feels itself compelled to favour the Church so as to ensure its political support, the bureaucracy is administered throughout its several departments so as to curry favour with the bishops and clergy.

The specific point where this hindrance has been most effective is in the control of the normal school system. The normal schools for women are entirely under the dominance of the church. Again, the schools for girls of the well-to-do class are almost entirely, with the exception of the High School for Girls of the Methodist Episcopal Church, conducted by nuns. Indeed, the church schools for both sexes

have in the last twenty years rendered impossible the continuance of good private schools other than those which are supported either by some foreign colony or by some other religious body. Education is more fully dominated by the clergy now than at any period since the general Government school system was set up.

In June, 1929, the Government issued a decree which prohibited the teaching of the non-Romanist faiths in the schools, public and private. It also required that even in the schools which are supported by the evangelical bodies so as to give their children an education in consonance with the beliefs of the parents, Roman Catholic teaching should be the only religious instruction given. It is hard to conceive of any modern State ever seriously considering this extreme step. Yet it is known that the Archbishop was dissatisfied with the decree because it did not go far enough. He would have preferred to close down all schools which were not subject to Government and Church control, but the decree which he was looking for would have compelled the entry of priests to give religious instruction in the schools of the evangelical missions. The idea of religious toleration has not begun to dawn on the great majority of the South American people. Even more retrograde than this decree is the project for a Concordat between the Vatican and the Peruvian Government which has been awaiting the approval of Congress for nearly ten years. If a Concordat were signed on the lines of this proposal, all education in the country, as also every religious institution and congregation, would be made subject to the will and licence of the Archbishop. All laws in any way contrary to the Concordat would be rendered null and void, and Congress would be inhibited from discussing any project or making any law affecting education, marriage, divorce, and such subjects in which the Roman Church is especially interested.

III.

On the other hand, the facilities for the progress of the Gospel to-day are very considerable. In the last seven years some seven thousand miles of motor roads have been opened. Considering the kind of rugged bridle paths that these are replacing, this constitutes a very great asset. Railways are being extended slowly but steadily into the more populous areas. The native brethren display great willingness to throw themselves into the work of evangelization, in many cases without awaiting any suggestion of appointment or remuneration. Indeed, the rapid and wide-spread development of the Adventist work in the Department of Puno, and of the native *Iglesia Evangélica* in Central Peru, has been very largely due to the enthusiastic activity of unpaid native Indian evangelists. For nearly twenty years the printing press of the Evangelical Union of South America has been sending out a steady stream of evangelical periodicals and tracts which have gone all over the country, the result is that in many districts the evangelist on his first visit now finds prepared territory. There is much public interest in religion. This was manifested in a remarkable way in 1929. A weekly periodical entitled *La Revista*, after issuing as a frontispiece a reproduction of a portrait of Christ, solicited the opinions of a number of men and women and published them under the heading : " What I think of Jesus Christ." Prior to the beginning of this inquiry, *La Revista* could be bought on the news stands weeks after publication, but during the several weeks while these opinions were being published, each issue was sold out within two or three days of its appearing. Several series of lectures have been given in public theatres by Protestant and Theosophist lecturers, and on every occasion the building has been crowded to the door by an intelligent and highly respectable audience. That there is a lively interest in the religious issue is beyond question, and this provides a very favourable atmosphere for the work of the missionary.

IV.

The foreign missionaries in Peru have been, almost without exception, of the finest type, devout, earnest, and keen to find ways and means of carrying forward their difficult enterprise. There was for a period a shortage of university men, and this perhaps affected the course of the movement. The missionary who lacks such training and culture, though no less excellent as a man and a Christian, has often become content with inferior conditions, such as a mean-looking hall in a back street, inadequately furnished, and which limits him in presenting an attractive programme. So, all unknown to himself perhaps, he has revealed a consciousness of inferiority, and this has produced the neglect, if not scorn, of a thoroughly materialistic community.

Notwithstanding, travellers who are in a position to form a sound judgment on such matters have repeatedly remarked on the high standard of the men and women engaged in the missionary enterprise in Peru. They have generally been characterized by a statesmanlike outlook, an appreciation of the people among whom they labour, an evangelistic fervour, and a devotion to the Cause, which have evoked favourable comments. The standard of proficiency in the language has been pitched and maintained at a high level, and this goes far to make a desirable impression on the people.

There are in Peru a hundred and thirty-five evangelical foreign missionaries, besides sixty Seventh-Day Adventists. Without any disparagement to the work of the school, the hospital, and other such enterprises, it should be noted that of these one hundred and thirty-five, there are at least seventy almost wholly engaged in this institutional work, wives being reckoned with their husbands. Again, forty-eight of these one hundred and thirty-five are located in Lima and Callao, and these two cities are less than thirty minutes' walk apart. The Seventh-Day Adventists have also a foreign staff of twenty in Lima, the others being mostly in Puno and Loreto. The accompanying table shows the

distribution of the missionaries by Departments, and, in some measure, in relation to population.

The Native pastors are perhaps the greatest weakness of the missionary movement in Peru. The Methodist Mission alone has given them due prominence and has persistently laboured to create a group of trained men. Even though they have not been able so far to realize fully this latter object, they possess almost all the native pastors who are in any way fitted for their work. There are, in the ranks of the native workers, men of genuine devotion and evangelistic fervour. Unfortunately, the nationalistic spirit has marred some of the most promising of these men, and this has affected disadvantageously their co-operation with the foreign missionaries.

It is difficult to make a true reckoning of the number of native pastors in Peru, because there are some who actually conduct congregations but are not salaried. If these be included in the total, as in reality they ought to be, each mission would desire to include many who are not at present classed as pastors. There are some thirty-one paid pastors serving the evangelical churches, and the Adventists report a hundred and twenty-five paid native *helpers*.*

Only an estimate can be given of the total number of Christian congregations in Peru, for there are many meetings in all stages of growth, and not all the cottage meetings, for instance, will develop into regular Church organizations. Also, there is some difficulty in finding just which meetings have reached the stage of being Christian Churches. A careful reckoning of all the regular meetings gives a total of a hundred and twenty-three evangelical congregations. The Seventh-Day Adventists estimate the number of their groups meeting regularly at about a hundred and five. Many of these meetings, however, have only some eight to twenty persons as in regular attendance. Many have only a few members in full communion, and several have none at all.

* The total number of their congregations, however, is estimated at 105, and there are 58 of their missionaries, so that these *helpers* are apparently not all in the category of native pastors.

Evangelistic effort has been too local in some parts, but in others it has been extensive to a degree of weakness. There has been too little intensive work accompanying the widespread evangelism. In the zeal to occupy territory, to reach regions beyond, the preparation of men capable of carrying on the work of the churches has been almost neglected. Many of the congregations are weak in everything but fervour. They lack numbers, social influence, and the wealth of spiritual resource which results from an adequate knowledge of the Gospel and the possession of the deep spiritual character which this should produce.

The urgent need of the missionary cause in Peru is a suitable training centre for intensive instruction in the truth, and deeper cultivation of the spiritual life. This should provide opportunity not only for Bible Institute work for the training of pastors and other native Christian workers, but also for larger gatherings such as Conventions for Bible instruction and for the deepening of the spiritual life, these, for success, should be placed on a non-denominational basis.

In reviewing the present situation of the evangelical churches in Peru, there are many features which stand out as worthy of note and as inspiring hope for the future of the work. There already exist not a few indigenous churches, the influence of which is permeating the whole field with a healthy zeal for native evangelism. This zeal has repeatedly led to the formation of new congregations without the direct intervention of the foreign missionary. On their own initiative, and at their own charges, individual converts, or groups from native congregations, have carried the Gospel into the surrounding villages. The first intimation that the missionary receives of new ground having been broken, comes in a document appealing for recognition by the Church, signed by the natives of a place of which he perhaps has never heard. If this disinterested pioneering zeal can be maintained and extended, it should greatly hasten the evangelization of rural Peru.

Self-support is being strenuously sought after by all the congregations in the country. This does not necessarily mean that funds are sought for. It is more simply reached in the rural districts by not incurring any considerable expense. But whether in the wealthy city congregations or in the poverty-stricken Indian community, self-support is being earnestly striven after.

A spirit of co-operation is abroad among missions, and this should greatly facilitate the training of native workers, and lead to the most profitable use of both the missionaries and the native staff. It also tends to eliminate much unnecessary friction between missions.

Until the end of 1929, little had been done to train a native ministry. Several laudable attempts had been made to provide a training course, but these broke down, not for lack of students, but because of lack of staff and funds. Although many possess but a meagre education, all the indications are that devout candidates for the ministry would be forthcoming in sufficient numbers if a suitable training course could be provided for them in the country. It is noteworthy that each time the subject has been mooted, a larger number of young men has applied for admission than could have been taken care of under the proposed schemes. The Evangelical Union of South America and the Christian and Missionary Alliance are now co-operating in a Bible Institute for which the Free Church of Scotland is lending its school premises. This Institute will be conducted annually meanwhile during the school vacation months which are also the rainy months in the Sierra. More students have offered for the initial period than can be taken care of. The Methodist Mission has raised the funds and made a start toward providing a teaching staff for the establishment of a seminary.

There are probably difficult times ahead for the evangelical cause in Peru, but nothing can now put back the day of God's salvation, and this has surely dawned for this people who so long walked in darkness but are now seeing His great light.

Statistical Table of Population and Christian Forces* in Peru

(BY DEPARTMENTS)

Departments.	Population.‡	Resident Foreign Evangelical Missionaries.	Seventh-Day Adventist Missionaries.	Native Pastors (paid).	Evangelical Congregations.	Evangelical Schools and Colleges.
Loreto	150,000	11	6	—	3	—
San Martín ..	65,000	5	—	—	3	1
Amazonas ..	80,000	1	—	—	1	1
Tumbes ..	12,000	—	—	—	—	—
Piura	300,000	—	—	—	1	—
Lambayeque ..	140,000	7	—	3	9	1
Cajamarca ..	450,000	6	—	4	6	1
Libertad ..	380,000	4	2	1	4	—
Ancachs ..	480,000	5	—	2	5	—
Huánuco ..	200,000	5	—	1	5	1
Junín	450,000	9	1	8	46	4
Lima	550,000	26	20	5	22	4
Callao	75,000	22	—	2	3	2
Ica	120,000	—	—	2	2	—
Huancavelica ..	230,000	—	—	—	—	—
Ayacucho ..	320,000	—	2	—	1	—
Apurimac ..	280,000	—	—	—	—	—
Cuzco	700,000	19	—	2	9	3
Madre de Dios ..	5,000	—	—	—	—	—
Puno	700,000	—	29	†	†	†
Arequipa ..	360,000	3	—	1	3	1
Moquegua ..	40,000	—	—	—	—	—
Tacna	60,000	—	—	—	—	—
Totals ..	6,147,000	123	60	31	123	19

Comparison of Roman Catholic and Evangelical Work.

* The total number of priests, friars, and other religious persons reported as in the service of the Church of Rome in Peru is 2,595, which, if the population be reckoned at 6,147,000, gives one to each 2,369 inhabitants.

The total number of missionaries, including wives, teachers, nurses, and of paid native workers, in the service of the Protestant cause (the Seventh-Day Adventist workers, native and foreign being included), is 339, or one to each 18,133 inhabitants.

† The Seventh-Day Adventists report 125 native paid helpers ; 24 organized churches with a total membership of 8,160 ; about 105 congregations meeting regularly ; 97 schools with 136 teachers and an enrolment of 4,640.

Almost all these are in the department of Puno.

‡ The population figures given in this table are those of the Statistical Bureau of the Peruvian Government, and are based on an estimated total population of 6,147,000.

An Analysis of the Periods of Service of the Missionaries who entered Peru to reside from 1822 till December, 1925

Periods of Entry.	Men.	Women.	Total.	Remaining December, 1925.	Died in Peru.	Left Peru.
64 years, 1822–1885	7	7	14	—	1	13
10 ,, 1886–1895	8	9	17	—	—	17
10 ,, 1896–1905	16	11	27	1	3	23
10 ,, 1906–1915	30	44	74	11	3	60
10 ,, 1916–1925	58	101	159	83	3	73
Totals	119	172	291	95	10	186

YEARS OF SERVICE IN PERU: I. Those who left, *186.*

Years.	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	Total.
1822–1885 ..	10	1	—	—	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	13
1886–1895 ..	—	—	3	2	—	—	—	—	2	1	—	—	1	2	—	—	—	2	—	1	—	2	—	1	17
1896–1905 ..	1	1	2	3	2	4	4	4	—	1	—	—	1	—	—	—	—	—	—	—	—	—	—	—	23
1906–1915 ..	8	11	6	5	7	6	9	—	3	1	—	—	—	—	2	—	2	—	—	—	—	—	—	—	60
1916–1925 ..	21	17	13	9	9	1	—	—	1	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	73
Totals by years	40	30	24	19	20	11	13	4	6	5	—	—	2	2	2	—	2	2	—	1	—	2	—	1	

YEARS OF SERVICE IN PERU: II. Those remaining in December, 1925, *95.*

	37	11	7	8	7	10	2	—	1	1	2	—	1	3	—	2	—	—	2	—	—	1			
Sum Totals ..	77	41	31	27	27	21	15	4	7	6	2	—	3	5	2	2	2	2	2	1	—	3	—	1	

NOTES.—Of 291 persons who went to Peru as missionaries, only 25 remained ten years or more.
The record of the 1886–1895 group is remarkable in comparison with that of other years.

PART III.

BOLIVIA

BY

KENNETH G. GRUBB.

CONTENTS.

CHAPTER

I. THE LAND.
II. A HISTORICAL SUMMARY.
III. PRESENT-DAY CONDITIONS.
IV. EVANGELICAL MISSIONS.
V. SOME MISSIONARY PROBLEMS.

BOLIVIA

CHAPTER I.

The Land

(*a*) *Introductory.*

BOLIVIA must take her place among the lesser-known countries of the world. Even in the South American continent she does not pass into the first rank of importance. Handicapped by social, natural and historical factors, and for the last fifty years denied access to the sea, she has yet made considerable progress towards overcoming these obstacles, and the impression left on a student after studying her history, and having himself visited the country, can only be one of admiration.

The present Survey will deal with some of the difficulties with which Bolivia has had to contend, and their influence on the free course of the Word of God in this Republic.

The country falls into three geographical divisions.

1. The mountain chain of the Andes runs in an approximately north and south direction. Broadly speaking, the system here consists of two parallel ranges, the Cordillera Maritima and the Cordillera Real. Both these ranges are remarkable for their uniform altitude. Although the snow-line varies from 14,600 feet to 17,000 feet, white and towering peaks are constantly in sight. Many of these mountains are volcanic. To the north of La Paz the Cordillera Real culminates in a series of magnificent summits of which the best known are Illimani (21,204 feet, Conway) and Illampu (21,490 feet). The most striking feature of the Andes in these latitudes, however, is not the impressive volcanoes, but the base on which they stand.* In the case of Bolivia, this base is known

* Bowman, Isaiah. *The Physiography of the Central Andes.* American Journal of Science. New Haven, Comm. Series 4, 28 (1909), 197–217, 373–402, page 300.

generally as the Altiplano, an elevated plateau with a mean altitude of 12,000 feet, five hundred and twenty miles long, and with an average breadth of eighty miles. Its total area is 31,000 square miles. In this plateau, at an altitude of 12,500 feet, lies Lake Titicaca whose area is stated to be 5,100 square miles, or slightly over half that of Lake Erie. It is said that the altitude of Lake Titicaca is greater than that of any other body of fresh water, regularly navigated, in the world.* To the north of this Lake the Cordilleras meet again, uniting in the confused mountain mass known as the Nudo, or Knot, of Apolobamba.

2. The second of these divisions is known as the Yungas, or intermediate valleys. These are characterized by a warm, humid climate, dense forest and a rich fauna. Strictly speaking, the name " Yungas " only applies to two provinces in the Department of La Paz, but it is given without discrimination to the entire climatic zone. It is a region of great fertility and is at present being particularly exploited for the cultivation of coca,† a drug apparently indispensable to the Indian population. The Department of La Paz produces the largest quantity of this drug, the crop being about 3,700 tons per year. The development of the region is handicapped by difficulties of communication and unsatisfactory health conditions. The Government, however, is making efforts to overcome both these drawbacks. A railway is at present under construction, and its future utility may be estimated by the fact that an observer has counted on the main trail to La Paz in one day, and that not a market day, more than sixteen hundred beasts with cargo. In 1927 an official sanitary mission was sent to examine conditions, but so far as is known, no report has been published. Unfortunately the Indians of the uplands who should provide the labour appear constitutionally ill-adapted to toil in these humid valleys. The Aymara,

* Lake Punrun in Peru at an altitude of 14,100 feet is navigated by motor launches.

† Erythroxylon coca.

for instance, unless he is attracted by exceptional conditions, is seldom found living permanently at an altitude of less than 8,000 feet.* In all the deeper valleys nature is luxuriant. The rainfall is heavy and the streams are often a series of magnificent cascades.

3. The tropical Lowlands are divided between the basins of the Paraguay and the Amazon. The four political divisions included in this region cover 353,587 square miles, or sixty-six per cent. of the area of the Republic, but their population is relatively insignificant. In the rubber forests of the north the endless vegetation, the fetid damp and festooned creepers form the travellers' perpetual environment. A great part of the region consists of open plains. It is said that about eighty thousand wild cattle roam at liberty in the Department of Santa Cruz, and a hundred and thirty thousand in the Department of Beni. Some thousands of these have recently been rounded up. The rivers flow in immense curves, the shape of which changes from year to year. It has been calculated that there are in the country twelve thousand miles of navigable waterway. The Beni and the Mamoré Rivers, sub-tributaries of the Amazon, provide the best means of communication. The Pilcomayo is the principal affluent of the Paraguay.

The most famous trail connects Santa Cruz with Puerto Suarez on the Rio Paraguay. Along this trail, in the dry season, the lack of water is often felt acutely. In the wet season, on the other hand, when the floods rise and hundreds of square miles of land are converted into an inland sea, ox-carts will take from six to eight months, or even more, to make a journey of four hundred miles. Wandering tribes of savages, primitive and untamed, still exist here. The region was one of notable expansion for the early Franciscan and Jesuit Indian Missions. A considerable number of Indians are yet found around the ruins of their

* Forbes, David. On *The Aymara Indians of Bolivia and Peru.* Journal of the Ethological Society of London, 2 (1870), 193–305, page 219.

buildings. Trinidad (population, 7,000) on the River Mamoré, is the most important centre and is now occupied by Capuchin friars. Towards the west, the foothills of the Andes, grey and vast, rise abruptly in the distance.

The real Bolivia is the Altiplano. It was at such great altitudes that the highest level of the earliest civilization of the New World was reached. The Lowland torpidity has long since been left behind. Here, the atmosphere is chilly and the morning air refreshing and keen. On the Altiplano there is but small cloud formation and consequently rapid radiation giving rise to a great difference between day and night temperatures. The rainfall decreases from north to south. At La Paz it is 21 inches, but at Oruro only 2.1 per year. When the wind blows from the west in July, August and September, deaths from pneumonia are common. To the south there stretches a bare expanse of borax and salt deposit.

There is little to attract the traveller in this region. Only around Lake Titicaca is the scene more pleasant, and even there the vegetation is stunted and the outlook monotonous. The Lake is fringed with a line of reeds from which the Indians make rafts. An Ægean blue rests upon the waters and the islands carry a remembrance of softer climes. In the still evening air, a saffron-pink, delicate and lovely, invades the western sky. Later, the stars shine out with a piercing and scintillating brilliance. By day the sight of the glorious Andes and by night the magnificent and varied sky blazing in the fullness of its splendour, are the two redeeming features of this desolate area.

(*b*) *Area and Population.*

Bolivia is an inland country. Ever since the disastrous war with Chile in 1879 she forfeited her access to the Pacific. This, combined with her singular geographical position, has served to maintain the country in a state of comparative isolation. She is bounded on the north by Peru and Brazil, on the east

by the latter country, on the south by Argentina, and on the west by the Republic of Chile. The area of the country is estimated at 532,500 square miles,* making her in point of size, the third of the South American Republics. She has lost considerable territory in the last hundred years. "At the birth of her independent life, Bolivia had about 3,000,000 square kilometres (1,200,000 square miles) of territory; to-day the figure barely approaches half as much."†

No census of the country has been taken since 1900. The most careful calculations estimate the present population at about three million. The census of 1900 records a total of 1,816,271.‡ The rate of increase therefore is far from satisfactory. But the significant facts in connection with the population are its distribution and composition. Seventy-two per cent. of the population live at an altitude of from 6,000 to 14,000 feet above sea-level. Bolivia is therefore the Tibet of South America, while La Paz, its capital, is higher than Lhasa. One of the most populated provinces stands at an average altitude of 11,000 feet. Although only seven per cent. of the country is

* This figure is that given in Crespo, Luis S., *Geografía de la Republica de Bolivia*, 2nd Edit. La Paz., 1911, page 495. Official edition for use in secondary schools. Most of the geographical figures have been taken from this source. A recent official estimate of the area of Bolivia gives 506,467 square miles, but as no indication is provided to show how Departments and provinces share in this estimate, the figure in the text has been retained. In any case, both figures include territory, the possession of which is at the present moment in dispute with Paraguay. Estimates of the area of Bolivia vary immensely. That given in a recent (1929) consular report is about seven hundred thousand square miles. No accurate estimate can be formed until the boundary dispute with Paraguay is settled.

† Mendoza, Jaime. El factor geografico en el nacionalidad boliviana. Boletin de la Sociedad Geografica de Sucre. Vol. 33–5, 1925, pages 1–92; page 43.

‡ 2,974,904 was the official figure obtained recently after a critical study of previous estimates and censuses. *Vide*: *Poblacion de Bolivia. Boletin de la Dirección Nacional de Estadistica, Immigración y Propaganda Industrial.* Ano. IV. nos 34–36. 1926. *La Paz*, 1927, pages 227–244. Another estimate, termed official, for the same year gave 2,599,398, but we have preferred the first of these as being supported by a more careful study of the data.

uninhabitable, eighty per cent. of the population live in eighteen per cent. of the total area, *i.e.*, in less than one-fifth.* Less than twelve per cent. live in the eastern tropical and sub-tropical plains. A similar situation is found in Mexico, where less than seven per cent. live in its tropical plains, but with this difference that two-thirds of Mexico is upland, while nearly two-thirds of Bolivia is composed of lowlands.

A distribution map of the population of Bolivia reveals some interesting facts. These are tabulated more clearly with reference to missionary occupation in the note on occupation and in the appendices. The six towns having a population of over twenty thousand are the following : La Paz, the actual capital (142,043), Sucre, the legal capital (21,230), Cochabamba (43,643), Oruro (39,618), Potosí (33,723), and Santa Cruz (23,515). Tarija, the capital of the Department of that name, is credited with 11,178. The density of population is greatest in the Cochabamba valley, an agricultural region, where it reaches in the small province of Tarata, 137 to the square mile. Fifty per cent. of the population, however, on an average lives in areas of twenty-two to the square mile only. These areas correspond generally to the Department of Potosí, and certain parts of the Department of La Paz. It is therefore evident that the extensive evangelization of Bolivia is largely a rural problem.

The composition of this population is remarkable. It falls into three well-recognized groups, namely, Whites, Indians and mestiços, or half-breeds, usually known as " Cholos." These groups can generally be distinguished by dress alone. In every thousand inhabitants in Bolivia there are : 543 Indians, 286 Cholos and 169 Whites. The Cholos are particularly prominent in the Cochabamba valley with its relatively dense population. Of the six cities already mentioned the only one where these elements are not distinctly recognized is Santa Cruz. It is hoped to discuss the

* Bowman, Isaiah. *The Distribution of Population in Bolivia.* Bulletin of the Geographical Society of Philadelphia. 7 (1909), pages 28–47.

Indians in a special Survey, and for this reason the matter is only lightly touched upon here.*

This population of about 1,500,000 Indians is divided into two main divisions, the Quichuas and the Aymaras. The Quichuas live in the valley of Cochabamba and in the southern part of the country ; the Aymaras live north from Oruro to Lake Titicaca. There is little reliable information as to the number of these peoples. A tentative and approximate estimate may be made of 900,000 for the former and 600,000 for the latter. The Quichuas have constituted the foundation of the Cholo breed in much greater proportions than the Aymara. There are notable differences of character between the two races. The Aymara's character has been largely moulded by his continual fight for existence against extremes of cold and hunger at a great altitude, and on a bleak inhospitable plateau. The Quichua, however, has to a greater degree been accustomed to the civilizing régime of the Incas. His manner of life is, on the whole, superior to that of the Aymara, and his temper though taciturn is more docile and passive.

* Inasmuch as the Indians and Cholos (or mestiços) form such a large proportion of the population, a consideration of the evangelization of Bolivia must necessarily concern them. But this Survey is not intended to include a consideration of the special problems associated with Indian work as such, nor does it deal with the tribes of the Lowlands.

CHAPTER II.

A Historical Summary

THE history of Bolivia, like that of her neighbours, falls into four distinct periods :—

1. Before the Coming of the Spaniards ;
2. The Colonial Period ;
3. The Wars of Liberation ; and
4. The Republic up to the Present Day.

1. *Before the Coming of the Spaniards.* The dawn of Bolivian history is on the Altiplano. Thirteen miles from the shores of Lake Titicaca lie the famous ruins of Tiahuanaco. At this spot, where the ancient structures are now but whispers of the romance of past days, are to be found the remains of the first civilization of this strange region. Little or nothing is known of the people who raised these monumental records of their skill. The central structure is that of the great temple. The Door of the Sun is remarkable for its engraved figures and patterns, the meaning of which have not yet been certainly ascertained. The monoliths provide an example of another characteristic style. The general form is megalithic, one stone being said to weigh a hundred and seventy tons. Some of the finest masonry of the New World may be seen here. The place was presumably the capital of a community organized on a princely scale. It is certain that the Incas were absolutely ignorant of the origin of this civilization, and that when they flourished the buildings were already in decay. Some have thought, as would seem probable, that the ancestors of the present Aymaras who live round Lake Titicaca were the authors of this civilization.

This first civilization, to which no date can be attached, perished through an invasion from the south. The intermediate years present no known historical facts. About A.D. 1400, however, the region

of the Collas, or Aymaras, was subdued by the Inca Pachacútec and incorporated into his empire. His successor, Tupac-Yupanqui, invaded the region again and pressed his conquests south to the River Maule in Chile, also coming into contact with savages of the Lowlands. The whole of the region now known as the Altiplano of Bolivia in this way came under the domination of the " Children of the Sun."

As in other parts, the supremacy of the Incas benefited the conquered people. Their system of colonization by transplanting groups of inhabitants bodily and collectively from one region to another, encouraged the infiltration of the civilization of those transplanted. The imposition of the Runa-simi, or Quichua language, served to unify divergent sections of the community. It was in Collasuyu, or the Region of the Collas, that the Incas encountered the most stubborn opposition of their most troublesome subjects. The Collas, indeed, preserve their language to this day. It is, moreover, the opinion of many that the system of the Incas tended to undervalue the personal factor in the community and to produce a colourless mediocrity.

2. *The Colonial Period.* The conquest of Bolivia was initiated by Francisco Pizarro and completed in 1535. In 1542, the Viceroyalty of Lima was established. It was divided into two *audiencias,* those of Lima and Charcas, the latter created in 1559. Bolivia or Alto Peru corresponded to the second of these. In 1776 the Audiencia de Charcas was transferred to the Viceroyalty of Buenos Aires.

The significance of Alto Peru to the Crown of Spain lay in its mineral wealth. The silver mountain of Potosí, the Villa Imperial of Charles V, probably exercised a greater influence on the history of the continent than any other single economic fact. La Paz, the present capital of Bolivia, owes its origin merely to its position on the road from the imperial city of the Spaniards to Cuzco, the one regal capital of the Incas. From the conical peak of Potosí came at one time one-third of the entire supply of silver

from the New World. From 1553 to 1910 the mines of Bolivia produced 106,000,000 lb. of silver, and of this quantity 66,000,000 were obtained from the famous mountain. The unhappy Indians were parcelled out to work in the mines by hundreds and thousands. A hundred and sixty thousand, or as some hold three hundred thousand, inhabitants frequented the city. What remains of all this accumulation of wealth to-day ? Only the memory of those who treasured it ; the tradition regarding the millions piled up in the presence of Diego Centeno, the discoverer ; the national mint ; the churches and other interesting ruins in a town of thirty thousand people ; the degraded social state of the Indian masses, and souls embittered with hatred and despair.

3. *The Wars of Liberation* (1809–1825). During the colonial period there had been various risings of Indians against the Government, but in every case they had been suppressed. The conviction, however, was growing that the colonial régime was neither favourable nor desirable for the development of the territories of the New World. In the year 1809 a movement for independence began to appear simultaneously among all the peoples of Alto Peru. This began in Sucre and spread to other centres, soon increasing into a war which continued for fifteen years. Resistance was maintained in various parts with varying fortunes. Finally the Libertador, Simon Bolivar, arrived from Colombia with fresh forces. In the battle of Junín (Peru) the royal troops were defeated. On 9th December, 1825, the decisive victory was won by the Venezuelan general, Antonio José de Sucre, at Ayacucho. The independence of Bolivia, together with her neighbours, now became an accomplished fact.

4. *The Republic up to the Present Day* (1825–). The new state was named after the Libertador, Simon Bolivar. The first National Assembly met in Sucre, and on 6th August, 1828, announced that Alto Peru, " which in the South American continent had been the arena where the first blood of the free was shed

and the land where remains the tomb of the last tyrants, declared before the face of the world . . . her irrevocable resolution to govern herself by herself." A democratic, republican and representative system of government was adopted. The history of Bolivia since that date makes depressing reading, and it is both impossible and unnecessary to review here the internal sequence of events. During the hundred years from 1825 to 1925, sixty-three Presidents held the executive power with an average term of one year and seven months only, although the constitution provides for four years. More than half of these Presidents were military officers. It cannot consistently be maintained, therefore, that democracy has yet been brought to perfection in Bolivia.

The first telegraph was opened in 1880, and the first railway in 1892.

In external relations Bolivia has always had difficulties over boundary questions, the most outstanding of these being the conflict, in alliance with Peru, against Chile in 1879 over the question of the possession of the nitrate deposits. As a result of this disastrous war, Bolivia lost both the nitrate fields and her coastal towns on the Pacific, and was compelled to accept the position of an inland country.

This boundary question culminated in 1929 in overt acts of mutual aggression between Bolivia and Paraguay.

CHAPTER III.

Present-Day Conditions

(*a*) *Industry and Occupation.*

The value of imports into Bolivia in 1927 was £4,843,890. Exports amounted to £9,248,050. This trade balance is not so favourable as might at first sight appear. The principal export is tin, of which practically the whole trade is in very few hands, whilst most of the capital is held abroad. Of the total exports 76.9 per cent. consisted of this metal against 66.6 per cent. in 1925. Nearly 80 per cent. of the export trade, of which mineral products represented 92.6 per cent. went to Great Britain. Bolivia supplied only one and a half per cent. of the commerce of South America. In 1915 the trade per capita amounted to $15, a figure lower than that of any other South American Republic.

It is impossible to say what proportion of the population is occupied in agriculture, mining, or industries, as no figures have been published since 1900, and the industrial position has changed materially since that date. In spite of the fact that agriculture is probably the occupation of the greatest proportion of the population, their social state and outlook has been far more profoundly affected by the mining industry. This, indeed, has always been the case. The wretched Indians were summoned from incredible distances to toil in the silver mines of the mountain of Potosí, which produced at one time one-third of the world's silver supply. £600,000,000 of the precious metal, comparatively rare in the Old World, have come from this source alone. Now, however, this industry has ceased. The story of the scramble for silver in Bolivia during colonial times makes a historical romance, but the country has been left comparatively impoverished.

Actually, tin mining dominates the entire industrial situation. Oruro is the centre for this industry. Steps

have been taken in some mines to improve social conditions among the miners. Agriculture is in a backward state, especially as regards methods. The extent of land under cultivation is estimated at 4,940,000 acres. Flour is imported, but in 1929 thirty-seven thousand acres near Lake Titicaca were reported to have been sown with wheat. As a rule the mining population is more accessible to liberal influences and to the Gospel than the agricultural families.

(*b*) *Communications.*

Pioneers of transport in Bolivia have wrestled with stupendous difficulties, and these pioneers deserve a good deal of credit for the work already accomplished. The great altitudes which, for instance, detract thirty-five to forty per cent. from the engine efficiency of an automobile, the steep gradients and heavy rainfall which causes constant floods in the Yungas, the lack of coal resources and the general poverty and inaccessibility of the country have all proved expensive obstacles to overcome. However, there are now 1,305 miles of railway in Bolivia already in operation. The principal cities are all connected by rail. The Potosí-Sucre line is under construction, and a line of 274 miles from Cochabamba to Santa Cruz, at an estimated cost of $7,000,000, or £25,600 per mile, has been laid. The utility of these lines may be judged from the fact that the average cost of taking a ton of goods from Europe to Bolivia under the old conditions of mule and llama transport was equivalent to sending the same ton six times round the world by steamship.* The Territories of Colonias and Chaco, and the great Departments of El Beni, Santa Cruz and Tarija do not yet possess any railways. The standard ports of entry for Bolivia are Antofogasta and Arica in Chile, and Mollendo in Peru. From each of these points there is easy communication with La Paz by rail or road, and

* Bowman, Isaiah. *Trade Routes in the Economic Geography of Bolivia.* Bulletin of the American Geographical Society. 42 (1910), 22–37, 90–104, 180–192.

on Lake Titicaca by steamer. Reference has already been made to conditions in the tropical lowlands. In the far interior, the Madeira-Mamoré railway takes the passenger round the rapids of the Madeira into Brazil, to a point from which there is free navigation to the Atlantic. Before this railway was built it cost £85 a ton and frequently the loss of several lives to take freight down the falls alone. But even to-day the commerce using this route is negligible.

The aeroplane is making an increasingly important contribution towards transport and the Altiplano is now connected by air-mail service with Puerto Suarez on the Paraguay. During 1927, the Lloyd Aereo Boliviano carried ten hundred and eighty passengers and flew thirty-seven thousand four hundred miles over standard routes.

The road mileage is variously estimated from 2,500 to 6,900 miles.* Of these roads, only twenty-four miles are macadamized and only two hundred and sixty miles are passable in the wet season.

(*c*) *Education.*

In the 1900 Census, illiteracy was recorded as eighty-four per cent. The highest degree of literacy was found in the town of Santa Cruz (fifty-nine per cent.), and the lowest was in the Department of Potosí (eight per cent.) In the Republic of Bolivia to-day about seventy per cent. of the masses are probably illiterate. At the same time, Bolivia has produced some notable writers, though much of the fiction is only of ephemeral interest. The Press does not reach a high standard ; there are too many papers having no authoritative voice, though some of the editors are men of culture and attainments.

Primary instruction is, according to the Constitution, " free and obligatory." In 1926 there were 82,165 pupils in the primary schools, 17,209 being in private

* This figure, which seems excessive, is that quoted in Robertson, A. W., *Economic Conditions in Bolivia*. Department of Overseas Trade. London, 1929. 40 pages. Page 22.

institutions. "Schools of religious orders" had 3,801 students, while the twenty-seven secondary schools had 4,213 pupils. In 1928 twenty-seven vocational schools were also in existence. Altogether there were 93,749 students under instruction. There are eight universities in the country with an enrolment of 1,802 students. Only two of these, La Paz and Sucre, have more than one faculty. There is one student in private and public schools for every thirty-one of the population. The national budget of 1929 allocated £319,495 to Education as against £702,115 to "War," but even this is a great improvement on some budgets of the past.

These conditions constitute a powerful appeal for widespread primary education. Legislation is not lacking in this direction. Enforcement, however, is another matter, but the Indians are beginning to see the value of education and are seeking it. The experience of the Adventists in establishing schools proves the reality of this desire. In 1928 it was reported that the Indians of the provinces of Cercado and Poopó (Department of Oruro) had established nine rural schools at their own expense. In 1929 a campaign was organized to popularize primary education. A decree of 1926 requires all schools for Indians to be under the direct supervision of the Minister of Instruction.

(*d*) *Social and Moral Problems.*

The birth and death rates in Bolivia cannot be accurately stated. The death rate in La Paz is certainly higher than that of most capitals, and in Cochabamba it is reported to be fifty to sixty per thousand. Illegitimacy in all classes, and infant mortality among the Indians and Cholos, are both high. According to the statement of a physician made in 1927, seventy-five to ninety per cent. of the infant mortality under two years of age is due to typhoid and paratyphoid. Increasing attention is being given to public health. In 1928 an act was passed to provide compensation to workmen for diseases directly traceable to the

nature of their occupation. Probably many of the problems of public health could be met by a more altruistic attitude on the part of the medical profession. An experienced missionary writes: "Owing to the unpatriotic spirit of Bolivian medical men, who will not sacrifice the comforts of town society to attend to the very great needs of country districts, I think that medical missions are not only justified, but necessary for the back provinces. They may be as necessary in the towns for the same reason, but that would certainly stir up jealousy."

In other directions there are perhaps signs of the awakening of a social conscience. In April, 1929, the first Congress of Bolivian women was held in La Paz, mainly to discuss the projection of a social programme. In the same year the Municipal Council of the city resolved to prohibit bull-fights. In 1927 a campaign against pornographic literature was initiated by the Minister of Public Instruction. The handling of the situation requires, however, courageous action rather than legislation. The problem of marriage relations remains untouched. A prominent sociologist familiar with conditions in Asia wrote after his visit to Bolivia and her neighbours: "After all allowances are made, the marriage institution appears to be weaker on the west coast of South America than in any other Christian land, in the Mussulman countries, or in the societies of India, China or Japan."*

(*e*) *Religion.*

Roman Catholicism is the official religion of the state, but the right of religious liberty is guaranteed. The state subsidy for the maintenance of religion in 1929 was £7,647. In 1920 the number of secular clergy was reported at about five hundred and seventy, while there were seventeen conventual establishments and five hundred and ten members in the religious orders. An internuncio resides at La Paz.

* Ross, E. A. *South of Panama.* New York, 1915. 306 pages. Page 230.

A great deal of what might be written about the religious tendencies at present at work in Bolivia has already been said in the surveys of the River Plate and Chile in this series, and, therefore, will not be repeated here. The same spirit of liberalism is at work among the intellectual and thinking classes, though possibly with less intensity. The general lack of communications, the altitude and isolation from the coast, and the existence of a large illiterate Indian population, frequently ignorant of Spanish, have combined to hinder the growth of new ideas. The moral state of the masses is low, nor has the Roman Church yet made any serious attempt to denounce such prevalent evils as immorality, local abuses of administrative power, and alcoholism.

Far from contributing to the uplift of the masses, the clergy have too often combined with the local authorities to exploit the people by means of extortionate charges and the ever-recurring "fiesta," or feast-day. Alcoholism in the form of drinking "chicha," a local beverage, accompanied by all forms of immorality, is the chief characteristic of these celebrations. A local paper thus describes them: "The feast days come, the carnivals, the saints' days. Behind the squalid countenances of all the saints of the calendar, the people worship Bacchus, robust and rotund. Bacchus is the absolute and essential God. The national Bacchus differs greatly from the Greek Dionysius, smiling with the freshness of youth, crowned with foliage, and with light eyes, bright with life and seduction. Our Bacchus has not been born like the Greek god of the grape-cluster among the joys of the vineyard and the fresh air. He arises out of the tavern, from behind the closed door, beneath the dense and infected air, among the acidities and fermentations of the chicha. . . And thus our worship of Bacchus, which is supremely the national religion, demands the sacrifice of innocency, cleanliness, youth, homeliness and of all feminine virtues."*

* *La Patria.* Oruro, 31st July, 1919. No. 121.

Chicha is a fermented drink. It is made from the maize masticated and dried in the sun, elaborated by boiling and fermentation. It has been calculated that in the city of Cochabamba alone there are one thousand four hundred " chicherias " or saloons, that is about one to every twenty-five of the population. This liquor is drunk on such a scale, especially in the valley of Cochabamba amongst the Cholos, that its consumption takes rank as one of the primary social evils of the country.

The future of the Roman Church in Bolivia is difficult to foretell. A well-informed correspondent points out that " the class of boy entering the seminaries to prepare for the priesthood is now so poor (as compared with twenty years ago), and the moral tone so low amongst the existing priesthood, that *unless a change takes place soon* disaster lies ahead of the Church of Rome in Bolivia."

CHAPTER IV.

Evangelical Missions

(*a*) *History.*

IN 1827, L. Matthews, of the British and Foreign Bible Society, made a colportage journey to Potosí, Sucre, Cochabamba, and La Paz.* But the first attempt to open regular missionary work in Bolivia stands in lonely isolation. It is connected with the name of Captain Allen Gardiner, better known in connection with the Tierra del Fuego mission of the South American Missionary Society. In 1846 this pioneer sailed from Tierra del Fuego for Montevideo and afterwards visited the Indians of Bolivia. He then went on to the capital and interviewed the President and leading ministers. Finally he found himself in Potosí. While staying in this historic spot, so intimately connected with the history of the Andean Indians, he was deeply impressed with their actual need. He started his companion, a Christian called Frederico Gonzales, on the study of Quichua. Subsequently another worker was sent out, but a revolution had supervened in the country and the Committee, finding it difficult to maintain the work against opposition, finally abandoned it. Shortly after 1880, an Argentine colporteur was murdered at Tupiza close to the Argentine border. The circumstances of his death have never been fully explained, but it is thought that it was an act of irresponsible brigandage. During 1883 and 1884 A. M. Milne, of the American Bible Society, made two journeys through the country. Towards the end of 1896, two English missionaries of the Regions Beyond Missionary Union arrived at La Paz. One died shortly afterwards in hospital. Meanwhile in the same year the Rev. A. B.

* See Ritchie, Juan. Apuntes para la historia del Movimiento Evangélico en el Peru durante el primer siglo de la República. El Cristiano. Vol. X., 1921. Pages 6–7, 22–23, 43, 47, 52–53, 70, 76, 86–87, 118–119, 134–135, 150, 160, 166, 171.

Reekie from Canada had visited the country, and in the next year Messrs. H. Grattan Guinness and Peters travelled through it. In 1898 Mr. Reekie returned to Oruro as a missionary of the Canadian Baptist Board of Foreign Missions. He must be considered as the true pioneer of missions in Bolivia.

La Paz was opened in the following year by the same mission. In these early stages the only form of work possible was school-work, the public exercise of any religion except that of Roman Catholicism being forbidden. Some influential friends, however, gathered around the new missionaries, especially in Oruro. The first regular preaching service in Bolivia was held in this town on 7th May, 1899, and for the next seven weeks an average of thirty-three people attended. The first baptism took place on 20th April, 1902. The services in La Paz were prohibited during 1903. Meanwhile other societies had entered the field. The Methodist Episcopal Church commenced their work in La Paz in 1901 and opened the college in Cochabamba in 1912. The work of the Brethren was initiated by the visit of Mr. Payne to Sucre and Cochabamba in 1900–1902, and has been continued, although intermittently, ever since. The Bolivian Indian Mission was organized in 1909.

The early history of missions in Bolivia is full of the story of obstacles overcome and heroic persistence in the face of the bitterest and most unreasoning fanaticism. The remoteness of the country, the complete separation from currents of intellectual and ecclesiastical liberalism, the composition of the population, and the influence of historical and climatic characteristics all conspired to close the doors to the free progress of the Word of God. The coming into power of the Liberal Government in 1898 coincided providentially with the arrival of the first pioneers. In August, 1905, the Bill for the liberty of public worship, the Magna Charta of missions in Bolivia, was passed. Civil marriage was introduced in 1910 by means of a bill which included a clause to the effect that, " No priest is allowed to perform a marriage ceremony until those

whom he is marrying produce the legal certificate of a civilian marriage."

These measures naturally did nothing to remedy the absolute divorce between religion and morality which exists to such an extent in Bolivia. Meanwhile the altitude was found to impose a serious strain on the foreign missionary's nervous system. The difficulties of travel were especially felt by families, resulting in the sense of intense isolation, with only infrequent visits to the coast. The hardship of these early years so faithfully endured has not yet produced its full harvest. As will be seen presently, the progress made has not been spectacular. Figures, however, in no way represent the real achievements of these years, and in certain directions the reflex influence upon the dominant Church has been far from negligible.

(*b*) *Missions at Work.*

The following summary gives a list of the missions actually at work:

Board of Foreign Missions of the Canadian Baptist Church.
Board of Foreign Missions of the Methodist Episcopal Church.
Bolivian Indian Mission.
General Conference of the Seventh-Day Adventists.
Christian Missions in Many Lands (Brethren).
Bolivian Friends' Holiness Mission.
Friends' Church of California.
Salvation Army.
Assemblies of God of Sweden.
Assemblies of God of the United States of America.
Inland South America Missionary Union.
South American Missionary Society.
San Pedro (Argentina) Mission to the Indians.

Board of Foreign Missions of the Canadian Baptist Church (1898). This mission was the first in the field in the evangelical occupation of Bolivia, and the outline of its history has already been given. The mission has stations to-day in Cochabamba and

Quillacollo, and from these centres an active work is carried on among the population composed largely of Indians and Cholos in the Cochabamba valley. The church building in Cochabamba was the first edifice of this nature to be erected in Bolivia. In Oruro, the mission controls the Reekie College for primary and secondary education, and has a small but growing congregation, with work in Llallagua, a mining centre in the neighbourhood. In La Paz the fine church in the principal street of the city is under its direction, while on Lake Titicaca a farm is operated as a means of reaching the Aymara Indians. The staff of the mission in Bolivia numbers twenty. The mission prints and publishes its own paper in Oruro.

Board of Foreign Missions of the Methodist Episcopal Church (1901). The work of this board in Bolivia is mainly educational. In Cochabamba and La Paz it maintains primary and secondary schools conforming to Government requirements. These schools are almost wholly of a self-supporting basis, and have a high reputation in the country. They draw their pupils largely from the better class families. Their chief contribution to the evangelical cause has been rendered in the breaking down of popular prejudice. Over 7,000 pupils have passed through the La Paz college.

A remarkable work in connection with this mission is that among the Aymara Indians under the charge of two pastors. This has been attended by most encouraging results. Two day schools and five night schools are conducted for Indians. This work which is among the most striking of its kind in South America will be referred to in the Indian survey of the region.

Bolivian Indian Mission (1909). This mission is an inter-denominational body. Its sphere of work has been limited until recently to the Department of Cochabamba and the adjacent region of the Department of Potosí. The field headquarters is located in the village of San Pedro in the latter Department. The principal work of the founder, Mr. Allan, has been the translation of the New Testament in Quichua,

which was published in 1923. The mission has recently opened a station in the lowlands on the Rio Mamoré among the so-called Guarayo Indians. The Bolivian Indian Mission with its fifty-four workers has the largest staff in the country.

General Conference of the Seventh-Day Adventists (1907). The Adventist work in Bolivia was commenced in 1907. In that year the Rev. and Mrs. Stahl arrived in La Paz. To these pioneers much of the success of the Adventist work round Lake Titicaca is due. Subsequently they moved to Peru. The work has continued to expand, and the progress of the mission among the Indians on the Peruvian side of the lake is one of the most remarkable stories in the history of evangelical missions in South America. There are two stations to-day on the Altiplano and two in lower territory with one thousand three hundred members in the churches and twenty-nine schools for Indians.

Christian Missions in Many Lands (1921). Reference has already been made to the visit of the late Mr. W. Payne to Sucre and Cochabamba. His arrival in the latter city was made the occasion of a violent public assault against him, and he was compelled to leave the country. Dr. G. Hamilton went to Sucre in 1911, together with the late Mr. R. R. Rowdon, who died in 1927. Dr. Hamilton, who subsequently moved to Santa Cruz, was compelled to leave in 1928 for reasons of health. There is a small work in Potosí, and four missionaries labour principally among the Indians in the rural districts of the neighbourhood.

In *Echoes of Service* for 1928 appeared the following : " The condition of the work in Bolivia drives one much to the Lord. After seventeen years, only two married couples remain in the land in fellowship with us, and one of these couples . . . soon needing furlough. . . . Perhaps the Lord's present dealings with His servants in Bolivia will cause some of His children to pray for that land as never before. Some workers there have long felt that it is a country for which little real prayer ascends to the Lord of the Harvest."—G. Hamilton.

Bolivian Friends' Holiness Mission (1920). This mission is organized and directed from the field and operates in the Department of La Paz and in the north near the frontiers of Brazil. The stations at present manned are the town of Sorata and the village of Huarisata. Work is carried on here by interpretation among the Aymara Indians. At Riberalta, the capital of the Territorio de Colonias and a rubber centre in the Amazon area, the mission is also represented.

Friends' Church of California (1924). This Church through its mission in Chiquimula, Guatemala, supports a young Bolivian worker in La Paz.* The work, initiated in 1924, is conducted in both Aymara and Spanish and is mainly intended to reach the Indians.

Salvation Army (1920). The Army has been in Bolivia since 1920, and is located in Oruro and La Paz. In both these centres the work is under Latin-American officers.

Assemblies of God of Sweden (1922). A Swedish couple of this denomination is located in Santa Cruz.

Assemblies of God of the United States of America (1927). There is one missionary couple of this connection in Todos Santos (Department of Cochabamba).

The following three missions are working only among the Lowland Indians of Bolivia :

Inland South America Missionary Union (1923), first entered lowland Bolivia from Western Brazil in 1923. In 1926 extensive journeys were made in the provinces of Chiquitos and Velasco and the Department of Santa Cruz, and Puerto Suarez was occupied as a post for further developments. In 1929 work in Santiago village, about two hundred miles inland from Puerto Suarez, was begun. A large part of the population of this region consists of Chiquitano Indians, said to number about a hundred thousand. Work amongst these will be referred to in a subsequent Survey, and they are not included in the population estimates given in the appendices and elsewhere.

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* For some account of this work, see Jordan, W. F. *Central American Indians and the Bible*, 91 pages. 1926. Pages 73–77.

South American Missionary Society (1925). In 1925 a party of two missionaries of this mission and two Indians travelled through southern Bolivia as far as Santa Cruz. As a result of this journey, a mission was definitely established in 1926 in the district of Izozog, about a hundred and fifty miles south-east of that town. The language of the Izoceño Indians has been acquired and a school has been conducted among them for more than three years.* The South American Missionary Society has always made a particular effort to reach those who have not been influenced by any form of Christianity.

San Pedro (Argentina) Mission to the Indians. The main work of this mission has been in Argentina, and Bolivian Indians frequently visit the station of the mission in the north of that Republic. There are three missionaries, however, located in Bolivia at San Antonio de Parapeti and working among the Chiriguano Indians. These Indians are of quite a different character from the Izoceños, so that in spite of the fact that the distance between San Antonio and Izozog is only eighty miles there is no overlapping between the work of this mission and that of the South American Missionary Society.

It will be noted that the one hundred and thirty-two missionaries in the field belong to thirteen missions, resulting in an average of twelve missionaries per mission, a very low figure. This means that a great deal of the occupation of the field is in the hands of small groups. From the standpoint of mere occupation this has not been altogether bad, but much of the work has made little real progress. There is very little serious overlapping in Bolivia, and the situation could be improved by a stronger representation in many of the cities. Having in view the special existing conditions, the missionary occupation of the country, as distinct

* If the full extent of the Bolivian claims in the Chaco were admitted, the mission of the South American Missionary Society at Makthlaway would fall in Bolivian territory. This work has been referred to in Browning, W. E. *The River Plate Republics*, World Dominion Survey Series. 139 pages, pages 111–113.

from the effectiveness of the work, does not present any notable problem, and relative to the force at present in the field, appears to be developing in a normal and satisfactory way. The Methodists and Canadian Baptists hold the key positions in the towns, but the largest mission numerically is the Bolivian Indian Mission. This mission has studiously avoided the cities and sought to occupy the pueblos (villages) of the Indians. Some of the smaller groups are not sufficiently equipped to meet the changing outlook and thought characteristic of the larger cities, and in this respect they have realized their true genius and have taken up work in the country to the undoubted benefit of the rural inhabitants.

The Department of La Paz appears to dominate the evangelical situation. It is the Department of largest population, some thirty per cent. of the total inhabitants living in it. It is also the location of a similar proportion of the missionary body. The outstanding fact, however, in this connection is that 86 per cent. of the communicant members of the Republic, who total 1,826, are in this Department. Even apart from the Adventist work, the figure (49 per cent.) greatly exceeds that from the other Departments. This is perhaps accounted for by the more ready response of the Aymara Indians, who inhabit this region, than of the Quichuas. A large part of the membership is provided by these Indians. The Cochabamba region is, perhaps, the area in which the greatest progress might have been expected, but as in so many agricultural districts fanaticism is strong. Cochabamba, moreover, is occupied by fewer missionaries. Oruro, one of the earliest towns to be visited, has shown notable sympathy to the Gospel. More remarkable, however, are the conditions in Potosí. Thirty per cent. of the missionary force labours in this Department, and not one of these missionaries is entirely engaged in educational work. Yet the work seems to have been disappointingly slow. Possibly with the completion of the Quichua New Testament, translated by G. Allan, and the intensive study of this

language at San Pedro, the headquarters of the Bolivian Indian Mission, ground will more rapidly be gained.

Tarija and Chuquisaca are both unoccupied Departments. In Sucre, the capital of the latter Department, a witness was formerly maintained by the Brethren, and in 1926 the late Mr. R. R. Rowdon launched an evangelistic campaign in Tarija. These Departments have together a population of 382,000, and have not at present any effective work in their midst. Sucre, the legal capital of the Republic, no longer has a missionary. Sickness and death amongst workers, combined with the failure of those at home to fill the gaps, have compelled the abandonment of the position. At present the nearest mission is the Bolivian Indian Mission.

(*c*) *Cities.*

Among the cities, La Paz is naturally the most important. Apart from its strategic position as capital of the Republic and the natural railway centre, its markets attract a large number of Indians both from the Altiplano and Yungas. The missions working here are tabulated in Appendix I. The list of missions may seem somewhat formidable compared to the resources available on the field for the evangelization of the Republic, but actually there is little or no duplication. The American Institute (Methodist) is one of the leading colleges for secondary education in the place. Their Indian work, already mentioned, is an inspiration and an example of what it is possible to do in this direction. The Baptists' church is in one of the main avenues of the city and attracts principally the Cholo, or middle class.

In three of the six leading cities of Bolivia, La Paz, Cochabamba, and Oruro, both educational and evangelistic work is carried on. Cochabamba and Oruro provide respectively sixty per cent. and a hundred per cent. of the total baptized membership of the Departments of which they are the capitals. It is evident, therefore, that these Departments stand in

need of rural work. Potosí suffers from neglect. There is a small group of believers in the city connected with the Brethren. Undoubtedly the extreme altitude (13,600 feet) makes the position trying for foreign missionaries. At the same time a place of such importance should not be left without a more vigorous witness. Santa Cruz is the only place of importance in the lowland plains ; the town is in an isolated postion, ten days from the railhead, surrounded by mingled woodland and plain, and suffers in summer from a deficient water supply. Commerce, as in all the lowlands, is in a depressed condition, and urban and transport arrangements are distinctly backward. Among the twenty thousand inhabitants, the Brethren and the Assemblies of God maintain a witness. The progress of the work has been slow, though not unusually so compared to the standard generally obtaining in Bolivia.

(*d*) *The Lowlands.*

A new movement for advance on the lowlands reveals some interesting features. In the vast Departments of Santa Cruz and El Beni, and in lowland Cochabamba, three societies are concerned, the South American Missionary Society, the Inland South America Missionary Union and the Bolivian Indian Mission. The first has moved into Bolivian territory from Argentina and the south, the second has crossed from Brazil and the east, while the Bolivian Indian Mission has advanced from the Altiplano and the west. Riberalta, the second largest town of the Beni Department, is a station of the Bolivian Friends' Holiness Mission.

(*e*) *Population.*

The study of the relation of evangelization to the population reveals some interesting facts. Ten per cent. of the population is living in the cities already mentioned, where are to be found 31 per cent. of the missionary force. This however does not imply over-

occupation. The prominent factor in the distribution of the rural population is an area of relatively high density in the Cochabamba valley immediately around the city of that name. This population is agricultural, and is composed largely of Cholos. More than 350,000 people live here in one area with over a 100 persons to the square mile. The area of the Cochabamba valley is small, making up about .5 per cent. of the superficial extent of the country

The regions where the density is from 25 to 50 persons to the square mile are important, as in them are found 811,000 inhabitants, or 27 per cent. of the total population. These regions correspond mainly to the Department of Potosí, where occupation has been relatively well pushed forward by the Bolivian Indian Mission. With its neighbouring section in decreasing density, 10 to 25 to the square mile, this area includes 50 per cent. of the population, and is occupied by 43 per cent. of the missionary force. Of the total superficial extent of the country, 50 per cent. consists of an area inhabited by about one person to two square miles. This area naturally corresponds to the great lowland stretches of the Departments of Santa Cruz, El Beni and the Chaco. Only three per cent. of the population, however, is found here. This consideration should be borne in mind by those who are contemplating missionary advance into these lowlands.

In lowland Bolivia, as in all the interior region of South America, a preliminary identification of the principal nuclei of population is highly important as a step to the correct localization of workers.* Some seven per cent. of the country is uninhabited, and this is a high proportion for a land situated in the tropics.†

* Savage or wandering tribes in the Lowlands have been omitted from these calculations and from all population estimates, including the Appendices.

† This seven per cent. refers to the Altiplano. In the absence of data of even approximate value, the lowlands, much of which are doubtless uninhabited, have had to be omitted from consideration in this respect.

CHAPTER V.

Some Missionary Problems

(*a*) *Progress of the Work.*

THE essence of the evangelical situation in Bolivia cannot be revealed in a discussion of occupation. In the Republic there are 1,826 members in the churches, or fourteen per missionary. This figure, however, owes its value principally to the Adventist work. The other bodies at work only have five hundred and one members on their rolls, whereas one hundred and twenty-four missionaries are engaged in their service. Each missionary therefore only represents four members in the churches. This figure is low, and in no view of the case can it be regarded as satisfactory. Such a statement carries with it the conviction that the evangelization of Bolivia depends on other factors than mere additions to the foreign missionary body. There are special reasons which throw light on this situation, of which a few deserving particular notice are set down here :

1. *The Nature of the Country.* The average altitude at which the people live can only be compared with that of Tibet. Comparisons are sometimes made between Bolivia and Switzerland, and it is true that both are interior countries. But the heights at which the population dwells in the South American Republic are from three to four times as great as those obtaining in Switzerland. A peculiar conservatism appears to develop under these conditions, resulting in a rigid adherence to accepted notions and traditional beliefs. Some of the great unevangelized regions of the earth to-day, such as Central Asia and Afghanistan, exhibit similar conditions which become more marked when

the country is cut off from the sea-coast. An effective barrier is thus interposed against the infiltration of fresh ideas and liberal tendencies.

2. *The Nature of the People.* The Indians who compose a large proportion of the population of Bolivia have always proved difficult to rouse. It cannot be said that no ambition for educational progress is to be found among them, but at the same time this quality has been too often suppressed. The temperament of the Aymara at least has been effectively moulded by the environment in which he lives. The bitter struggle in an inclement climate to extort a living from the reluctant earth has left him little room for the finer qualities of life. The Quichua, on the other hand, generally inhabits the richer land, and, at least in the valleys of Cochabamba and Sucre, his conditions of living are superior to those of the Aymara. But both sections have with unquestioning obedience accepted the domination of Rome, and in all things, to the point of fanaticism, the Quichua is faithful to the priest. The missions, moreover, have been handicapped in dealing with these difficulties, owing to the lack of evangelists familiar with these Indian tongues.

3. *The Relation of the Missionary Force to the Country.* The extreme altitude of Bolivia imposes considerable physical and nervous strain on the average foreigner. Observation shows that even in the sphere of mental work a person at altitudes of ten thousand feet does not generally develop more than seventy-five per cent. of his normal efficiency. That this has influenced the progress of missionary work in Bolivia cannot be questioned. The proportion of resignations has been high, especially in certain missions. Breakdowns among missionaries, and excessive pessimism with regard to the future of the work, are not uncommon. Prayer and Christian living become subjected to unusual strains due to the peculiar conditions. All these conditions affect, sometimes intensely, the scope and value of the work of foreign evangelists, especially after a period of five years of continuous service on the Altiplano.

(*b*) *Methods and Classes.*

The methods used for the propagation of the Gospel have been many, and success has varied. In the early years school work was the only activity possible, and its prosecution provided the atmosphere favourable to a liberal outlook. This is still the effect of education to-day. Apart from its own inherent value, this has been the chief contribution of education to the cause of missions, and it is no mean one. But the question of how to attract the university student and the intellectual class generally to the appeal of the Gospel still remains unsolved. The sense of moral failure in the sight of God, that conviction of the exceeding sinfulness of sin which so greatly contributed to the Damascus experience of the missionary-apostle, is a very rare phenomenon in the mental or spiritual history of an educated Bolivian. A weariness with much of the routine and tawdry ceremonial of the dominant Church is evident among many, but it has brought with it little immediate turning to Christ. Nor can it be claimed that the educational work of missions has achieved this end. Undoubtedly the visits of such Christian brethren as Sr. Julio Navarro Monzó have aroused questionings and yearnings, and herein lies the most hopeful line of approach to this class in the future. Such an approach could be made with great profit to-day in La Paz, the capital, as well as in other university towns of equal importance in South America.

At the opposite end of the social scale lie the Indian masses, who constitute Bolivia's gravest social problem. Here is an outstanding challenge to the resources of the evangelical missions. Indeed, an effective work among the Indian masses, accompanied by definite and progressive results, is not only a work in itself which, as a spiritual triumph, is beyond estimation, but is also one of the most far-reaching means of convincing observers, officials and critics, of the undeniable power of the Gospel. It should not be assumed that the missions have not accomplished anything for these Indians. On the contrary, as it is

hoped to show in an Indian survey, the Indians are found as individuals and groups in many of the churches, while some missions are wholly devoted to their welfare. The Adventist workers have always met with singular success among these people.

Illiteracy among the Indians has militated against the extensive value of evangelical literature, but a tract or Bible almost always reaches further than the individual who receives it. It might be said perhaps that the scope of a single tract is greater in proportion to the illiteracy of the people, owing to the habit of reading in groups. The desire for schools is more noticeable among the Aymara than the Quichua Indians. A large amount of literature has been distributed in Bolivia, but it is impossible to say how much. In many quarters this literature is still received with contempt and burnt. It is probable that few cases of conversion are due directly to the reading of tracts apart from other influences.

The mass evangelization campaign does not seem to have produced results of a very extensive or permanent character. Such a campaign was recently undertaken by the Rev. Harry Strachan of the Latin American Evangelization Campaign, accompanied by the Rev. Juan Varetto of Argentina. The impression made at the time by these campaigns was considerable. The permanent results, however, have been few. Observations in this direction would tend to show that there is a special stage in the general enlightenment of the masses when such campaigns can be productive of results. It may be doubted whether this stage has yet been reached in Bolivia.

Persistent house-to-house visitation and distribution of literature, has probably been the most effective way of securing a fair hearing for the message. As always, the power of personal contact has proved most effective. The extreme conservatism in the community makes rapid and extensive evangelization immeasurably difficult to realize. For this reason the intensive method adopted, for instance, by the Bolivian Indian Mission, in occupying a number of centres

relatively close together, is likely to win a response in the end.

(c) *The National Church.*

The Bolivian Church is at present a small and struggling body. The grave issues which have arisen between the Church and missions in other Republics where the work is more advanced have hardly found a place in Bolivia. The number of national workers who are in any sense capable of assuming responsibility is not large. Recently there has been a move in the direction of establishing a Bolivian National Church independent of missionary co-operation. A pastor responsible to the churches alone established himself in Todos Santos. The movement, however, lacked organization, and not having a sufficient body of supporters proved impossible to maintain. The Field Council of the Bolivian Indian Mission decided as a matter of policy that from January, 1929, the employment of native workers by means of foreign funds should be discontinued. In the *Bolivian Indian* for September-October, 1929, the following appeared: "Some time ago the readers were advised that the mission had decided to discontinue the employment of native workers with foreign funds, such action to take effect in January, 1929. The object of this move was to enable the Gospel work in Bolivia to be finally self-supporting, and to avoid the charge sometimes made that the Gospel is just a foreign institution, and that the people get converted or preach because of material benefits.

"Later the Field Council reconsidered this matter very carefully. While recognizing that the establishing of a self-supporting, and self-propagating indigenous Church is their objective, the Council felt that the time was not yet ripe for the discontinuance of native evangelists supported from the homelands. It was decided to postpone the full application of this new move. . . . Meanwhile a partial move in this direction is being made by putting the native workers, whether

evangelists or school teachers, on a partial percentage basis like that of the missionaries."

(d) Unevangelized Regions.

A discussion of the unevangelized fields of Bolivia will not throw much light on the situation, except perhaps in the case of the lowlands. The problem of first importance in Bolivia is how to render effective the work that already has been established. Until that is done it will be of little avail to occupy fresh fields. On the other hand, if it were done, the evangelization of the whole region would be accomplished more rapidly and more efficiently by national workers. Whereas it is true that there are large numbers in Bolivia to-day who have never heard the Gospel, it is also true that the number of those who have heard, but on whom it has had no visible effect, is considerable. If the same results follow their labours as has been the case even in modern times in more favoured countries, the missions in Bolivia are sufficient for the task before them.

The important regions which stand most in need of occupation at present are in the northern and southern extremities of the country. In the Department of La Paz there are seven provinces with a total population of 399,300 or forty-five per cent. of that of the Department, without a missionary. These provinces are found around the city of La Paz, in the north of the Department and in the intermediate climatic zone.* In three other provinces the Adventist Mission is the only one represented. The population in this case includes a high percentage of Aymaras, but in the province of Muñecas, it is mostly composed of Quichua-speaking Indians. The density varies widely in different parts, but generally speaking the people are living on the land, and are therefore scattered over large areas.

In the south of the Republic lies the real untouched Bolivia. Six provinces in Potosí and the whole of the

* See page 108.

Departments of Chuquisaca and Tarija are included in this area. The number of persons living here is 615,534, or 21 per cent. of the population of the country. Sucre has known evangelistic witness in the past, but it is at present without any. In the Departmental capital of Potosí there is now no resident missionary. In Tarija, the capital of the Department of that name, there has never been any continuous work. Three other provinces in Potosí were only entered for the first time last year. The organization best situated for an advance into this southern section is the Bolivian Indian Mission. The Indians are nearly all Quichuas. The western section of Potosí is largely uninhabited, being a sterile and uninviting desert.

In the Department of Oruro, 162,900 or 68 per cent. of the Departmental population, and in Cochabamba, 330,700 or 51 per cent., live in provinces where there is no missionary. In the latter Department some of these provinces are included in the area of dense population around the city of Cochabamba. The principal places in them are visited from the capital, but the region needs more extensive occupation. It is one of the first in importance from the population standpoint. Altogether, these unoccupied provinces and Departments mentioned so far include 49 per cent., or nearly half of the total population of this Republic, and in this estimate the lowlands have not been included.

The estimates of population given for the lowlands in Appendix I. have little or no value, but for the sake of consistency independent estimates have been avoided. The total population of El Beni, Santa Cruz and the territories of the Chaco and Colonias, is almost certainly less than 500,000. Leaving for subsequent treatment the evangelization of the tribal Indians, it is perhaps advisable to point out that the population for the most part is to be found along the navigable rivers. The principal of these are : the Madre de Dios (750 miles), Beni (800 miles), Mamoré (950 miles), and Guaporé (950 miles) of the Amazon system, and the Paraguay and Pilcomayo. But this is not invariably

the case. There is a fair sprinkling of people along the Puerto Suarez—Santa Cruz trail. North of this line, in the provinces of Nuflo de Chavez and Velasco (Santa Cruz) are the remains of the former missions, San Rafael, San Ignacio, Concepción, and many others, where the population is living in a semi-civilized and very backward condition, the region being remote from ordinary lines of communication.

The town of Trinidad with a population of 7,000, the capital of the Department of El Beni, which is conveniently situated near the navigable stretches of the Mamoré, is the most important centre as yet unoccupied, and one which at the same time could form a base for itineration over the surrounding country.

Bolivia, as has been noted, is a small nation of about 3,000,000 people, yet it is clear that there are considerable areas still beyond the reach of the Gospel. Among the problems of evangelization which Latin America presents to the Christian Church that of this country demands serious consideration.

APPENDICES

Appendix

SUMMARY.

I. CHILE—PROVINCIAL OCCUPATION.

II. CHILE—(*a*) Evangelical Educational Institutions.
(*b*) Evangelical Publications.
(*c*) Evangelical Hospitals.

III. PERU—DEPARTMENTAL OCCUPATION.

IV. PERU—EVANGELICAL MISSIONS' STATISTICS.

V. BOLIVIA—PROVINCIAL OCCUPATION.

VI. BOLIVIA—EVANGELICAL MISSIONS' STATISTICS.

VII. BOLIVIA—PROPORTIONAL OCCUPATION BY DEPARTMENTS.

VIII. BOLIVIA—PROPORTIONAL OCCUPATION BY DENSITY AREAS.

IX. WORK OF THE BIBLE SOCIETIES.

INDEX.

SUMMARY OF MAIN STATISTICAL FACTS

	Chile.	*Peru.*	*Bolivia.*
Area (sq. miles)	290,000 ..	522,689 ..	532,489
Population	4,750,000 ..	6,147,000 ..	2,974,904
Density	16.3 ..	12 ..	6
No. of Missions	18 ..	14 ..	13
No. of Stations	16 ..	54 ..	42
Foreign Workers	142 ..	195 ..	132
National Workers ..	206 ..	265 ..	97
Communicant Members ..	18,751 ..	10,470 ..	1,826
No. of Mission Schools ..	11*..	116 (circa)	41
No. of Scholars	1,800 ..	7,177 ..	2,148

* These are secondary schools only.

CHILE

The Principal Non-Roman Catholic Organizations :—

1. Anglican Church (A.Ch.).
2. American Bible Society (A.B.S.).
3. British and Foreign Bible Society (B.F.B.S.).
4. Followers of Christ (F.C.).
5. Presbyterian Church (P.N.).
6. Lutheran Church, German (L.C.).
7. Methodist Episcopal Church (M.E.F.B.).
8. Pentecostal Church (A.G.).
9. Salvation Army (S.A.).
10. Seventh-Day Adventists (S.D.A.).
11. Union Church (U.C.).
12. Young Men's Christian Association (Y.M.C.A.).
13. Young Women's Christian Association (Y.W.C.A.).
14. Open Brethren (C.M.M.L.).
15. Southern Baptists (S.B.C.).
16. Christian and Missionary Alliance (C.M.A.).
17. Soldiers and Sailors Mission (S.S.M.).
18. South American Missionary Society (S.A.M.S.).

APPENDIX I.

CHILE.—Provincial Occupation by Evangelical Missions and Churches

Province, or Territory.	Area. Square Miles.	Population.	Density per Sq. Mile.	Evangelical Missions.	Foreign Workers	National Workers	Total Workers	Full Members.	Adherents.
TACNA	7,700	40,000	5	M.E.F.B.		1	1	50	
TARAPACÁ	16,600	120,000	7	M.E.F.B.	5	1	6	200	
				S.A.		3	3	20	30
Total	16,600	120,000	7	2	5	4	9	220	30
ANTOFAGASTA ..	46,500	220,000	5	M.E.F.B.		3	3	250	
				A.G.		1	1	50	
				P.N.	1	2	3	150	
				S.A.	2	1	3	50	
				S.D.A.		1	1		
				A.Ch.	1		1		
Total	46,500	220,000	5	6	4	8	12	500	
ATACAMA	30,900	70,000	2	P.N.		1	1	72	
COQUIMBO	15,500	200,000	13	M.E.F.B.		2	2	200	
				A.G.		1	1	150	
				A.Ch.	1		1		
Total	15,500	200,000	13	3	1	3	4	350	

CHILE.—PROVINCIAL OCCUPATION BY EVANGELICAL MISSIONS AND CHURCHES—*Continued*

Province, or Territory.	Area. Square Miles.	Population.	Density per Sq. Mile.	Evangelical Missions.	Foreign Workers	National Workers	Total Workers	Full Members.	Adherents.
ACONCAGUA	6,200	550,000	89	A.Ch.	3		3		
				B.F.B.S.	1	5	6		
				F.C.	5		5		
				L.C.	1		1		
				M.E.F.B.		1	1	500	
				A.G.	1	7	8	2,500	
				P.N.	5	2	7	228	
				S.A.	1	3	4	50	
				S.D.A.		2	2		
				U.C.	1		1	350	1,000
				Y.M.C.A.	1	6	7		
				Y.W.C.A.	2	3	5		
Total	6,200	550,000	89	12	21	29	50	3,628	1,000
SANTIAGO	6,600	850,000	129	A.Ch.	1		1		
				A.B.S.		3	3		
				B.F.B.S.		2	2		
				F.C.	6		6		
				L.C.	1		1		
				M.E.F.B.	8	5	13	210	
				C.M.M.L.	1		1		
				A.G.		8	8	4,000	
				P.N.	11	11	22	462	
				S.A.	11	22	33	200	
				S.D.A.	5	5	10		
				U.C.	1		1		
				Y.M.C.A.	1	3	4		
				Y.W.C.A.	3	1	4		
Total	6,600	850,000	129	14	49	60	109	4,872	

CHILE.—PROVINCIAL OCCUPATION BY EVANGELICAL MISSIONS AND CHURCHES—*Continued*

Province, or Territory.	Area. Square Miles.	Population.	Density per Sq. Mile.	Evangelical Missions.	Foreign Workers	National Workers	Total Workers	Full Members.	Adherents.
COLCHAGUA	6,600	400,000	61	A.G.		3	3	150	
				P.N.	1	4	5	130	
Total	6,600	400,000	61	2	1	7	8	280	
TALCA	5,800	250,000	43	A.G.		3	3	470	
				P.N.		2	2	69	
				S.A.		1	1	20	
				S.B.C.	2	4	6	254	
Total	5,800	250,000	43	4	2	10	12	813	
MAULE	5,800	250,000	43	A.G.		1	1	200	
				P.N.		1	1	44	
Total	5,800	250,000	43	2		2	2	244	
NUBLE..	5,800	280,000	48	B.F.B.S.		1	1		
				A.G.		2	2	400	
				P.N.		3	3	131	
				S.D.A.	4	7	11		
Total	5,800	280,000	48	4	4	13	17	531	

CHILE.—PROVINCIAL OCCUPATION BY EVANGELICAL MISSIONS AND CHURCHES—*Continued*

Province, or Territory.	Area. Square Miles.	Population.	Density per Sq. Mile.	Evangelical Missions.	Foreign Workers	National Workers	Total Workers	Full Members.	Adherents.
CONCEPCIÓN	4,600	350,000	76	A.Ch.	1		1		
				F.C.	2		2		
				L.C.	1		1		
				M.E.F.B.	10	2	12	300	
				A.G.		5	5	1,000	
				P.N.	2	1	3	96	
				S.A.		2	2	30	
				S.D.A.		2	2		
				S.S.M.	1		1		
				Y.M.C.A.		2	2		
				C.M.M.L.	1	5	6	273	
Total	4,600	350,000	76	11	18	19	37	1,699	
BIOBIO	6,200	220,000	35	M.E.F.B.		2	2	100	
				A.G.		2	2	250	
Total	6,200	220,000	35	2		4	4	350	
CAUTIN	10,050	400,000	38	B.F.B.S.		1	1		
				S.B.C.	6	10	16	1,213	
				C.M.A.	9	17	26	1,492	
				L.C.	1		1		
				M.E.F.B.	2	7	9	600	
				A.G.		2	2	1,000	
				S.A.M.S.	13	5	18	328	
Total	10,050	400,000	38	7	31	42	23	4,633	

CHILE.—PROVINCIAL OCCUPATION BY EVANGELICAL MISSIONS AND CHURCHES—*Concluded*

Province, or Territory.	Area. Square Miles.	Population.	Density per Sq. Mile.	Evangelical Missions.	Foreign Workers	National Workers	Total Workers	Full Members.	Adherents.
VALDIVIA	9,650	250,000	26	L.C. M.E.F.B. S.A.	1 1	 1 	1 1 1	 201 8	
Total	9,650	250,000	26	3	2	1	3	209	
CHILOE	8,900	230,000	26	L.C.	3		3		
AYSEN	58,000	5,000	.09						
MAGALLANES	38,600	45,000	1.2	A.Ch. M.E.F.B. A.G.	1 	 1 1	1 1 1	 100 200	
Total	38,600	45,000	1.2	3	1	2	3	300	
Grand Total	290,000	4,730,000	16.3	19	142	206	348	18,751	1,030

APPENDIX II.

(*a*)

Principal Evangelical Educational Institutions in Chile

School.	Location.	Foreign Teachers	Native Teachers	Students.	
				Boys.	Girls.
Santiago College (M.E.F.B.)	Santiago (PS)*	7	33	40	365
Instituto Inglés (P.N.) ..	Santiago (PS)..	10	20	190	
American College (M.E.F.B.)	Concepción (PS)	4	6	112	
Concepción College (M.E.F.B.)	Concepción (PS)	3	9	15	150
Escuela Popular (P.N.) ..	Valparaiso (P)	5	15	290	215
Iquique College (M.E.F.B.) ..	Iquique (PS) ..	7	9	205	142
Industrial College (M.E.F.B.)	Angol (T) ..	3	3	24	
Theological Sem. (M.E.F.B. & P.N.)	Santiago ..	Closed since 1928 for lack of students.			
Normal School (P.N.) ..	Valparaiso ..	Closed since 1928 due to Governmental restrictions.			
Sweet Memorial (M.E.F.B.)..	Santiago (T) ..	2	2		7
Escuela Popular (P.N.) ..	Concepción (P)		3	25	20
	Totals ..	41	100	901	899

There are a few other schools that should be included in the above, but for which statistics have not been available. The Baptist College, for girls, in Temuco, has a good attendance and should be mentioned. In the same city, the English Schools, carried on by Anglicans, while not missionary, are doing a good work. There are also a few schools for Indians, under the South American Missionary Society, in the vicinity of Temuco, but it has not been possible to secure statistics. A large number of British schools, in the larger cities, have done much commendable work in character building, although they cannot be classed as missionary institutions.

* P.S. Primary and secondary instruction.
P. Only primary.
T. Technical instruction.

Sweet Memorial is a Training School for young women who are to enter Christian work.

(*b*)

Principal Evangelical Publications

"*El Heraldo Cristiano,*" a Union weekly religious publication, under the Methodist and Presbyterian Missions, with a circulation of about three thousand copies.

"*La Revista Evangélica,*" a high-grade evangelical Review, published by the Methodists, with a monthly circulation of four hundred and fifty copies.

"*La Voz Bautista,*" published by the Baptists, with a monthly circulation of about one thousand five hundred copies.

(*c*)

Evangelical Hospitals

There is but one in Chile, located in Santiago, and under Presbyterian direction. The Methodists have clinics in Valparaiso and Concepción, and the Presbyterians have one in Valparaiso. The Hospital specializes in maternity cases, but receives other out-patients.

PERU

1. Evangelical Union of South America (E.U.S.A.).
2. Methodist Episcopal Church (M.E.F.B.).
3. Seventh-Day Adventists (S.D.A.).
4. Salvation Army (S.A.).
5. Church of the Nazarene (C.N.).
6. California Holiness Mission (C.H.M.).
7. Free Church of Scotland (F.C.S.).
8. Assemblies of God (A.G.).
9. Christian and Missionary Alliance (C.M.A.).
10. Irish Baptist Mission (I.B.M.).
11. Inland South America Missionary Union (I.S.A.M.U.).
12. British and Foreign Bible Society (B.F.B.S.).
13. American Bible Society (A.B.S.).
14. Young Men's Christian Association (Y.M.C.A.).

APPENDIX III.

PERU†.—Departmental Occupation

REGION.				MISSION.							CHURCH.					EDUCATIONAL.						MEDICAL.			
Department.	Area (Sq. Miles).	Population.	Density Per Square Mile.	Mission Stations.	Mission.	Date.	Men.	Wives.	Other Women.	Total.	National Workers (Paid).	Evangelical Communicants.	One Communicant to every—	Christian Community.	Out-stations.	Sunday School Enrolment.	Primary School Enrolment.	Secondary School Enrolment.	Foreign Teachers	National Teachers.	Training School for Workers. Enrolment.	In-patients per month.	Out-patients per month.	Doctors.	Nurses.
Loreto	163,500	150,000	1	Iquitos	I.S.A.M.U.	1926	4	3	–	7	4	21	7,100	100	10	400	–	–	–	–	5	–	–	–	–
				,,	S.D.A.		3	3	–	6	2	195	770	250	5	453	200	–	6	–	–	–	–	–	–
				Buena Vista	I.S.A.M.U.	1927			1	1	–	10	15,000	20	–	40	–	–	–	–	–	–	–	–	–
				Masisea	I.S.A.M.U.[1]	1928	2	1	–	3															
Total	..	..	..	4	2	1926	9	7	1	17	6	226	660*	370	15	893	200	–	6	–	5	–	–	–	–
San Martin	17,500	65,000	4	Moyobamba	F.C.S.	1922	1	1	3	5	–	24	2,700*	50	–	86	–	–	–	–	–	6	1,045	1	2
Amazonas	13,900	80,000	6	Pomará	C.N.	1924	1	–	–	1	1	–	–	–	–	12	12	–	1	1	–	–	167	–	–
Tumbes	1,500	12,000	8				–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Piura	15,200	300,000	20				–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Lambayeque	4,600	140,000	30	Monsefú	C.N.	1914†	2	1	2	5	3	223	630	355	17	465	80	–	–	5	13	–	875	–	1
				Chiclayo	C.H.M.	–	1	1	–	2	1	92	1,500	120	6	36	130	–	3	–	–	–	180	–	1
Total	..	..	..	2	2	1914	3	2	2	7	4	315	440*	475	23	501	210	–	3	5	13	–	1,055	–	2
Cajamarca	12,500	450,000	36	Cajamarca	F.C.S.	1921	2	2	2	6	4	32	14,000*	50	3	57	132	–	2	3	–	–	300	–	2
Libertad	10,200	380,000	37	Trujillo	A.Am.	1929	3	1	–	4	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
				,,	S.D.A.		1	1	–	2	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Total	..	..	..	2	2	1921	4	2	–	6	(See under Lima.)			–	–	–	–	–	–	–	–	–	–	–	–

[1] Affiliated to the I.S.A.M.U. * These figures are approximate.

† Mr. Ritchie is not responsible for these tables. They have been compiled, where possible, from the reports of the societies concerned, and have been supplemented by information gathered in the field.

PERU.—DEPARTMENTAL OCCUPATION—*Continued*

REGION.				MISSION.								CHURCH.					EDUCATIONAL.						MEDICAL.			
Department.	Area (Sq. Miles).	Population.	Density Per Square Mile.	Mission Stations.	Mission.	Date.	Men.	Wives.	Other Women	Total.	National Workers (Paid).	Evangelical Communicants.	One Communicant to every—	Christian Community.	Out-stations.	Sunday School Enrolment.	Primary School Enrolment.	Secondary School Enrolment.	Foreign Teachers.	National Teachers.	Training School for Workers. Enrolment.	In-patients per month.	Out-patients per month.	Doctors.	Nurses.
Ancachs	14,700	480,000	33	Caraz	A.Am.	–	1	–	2	3	1	12	40,000	20	–	12	–	–	–	–	–	–	–	–	–
				Huaraz	,,	1925	1	1	–	2	1	–	–	120	3	25	–	–	–	–	–	–	–	–	–
Total	..	..	..	2	1	1925	2	1	2	5	2	12	40,000	140	3	37	–	–	–	–	–	–	–	–	–
Huanuco	15,400	200,000	13	Huanuco	C.M.A.	1926	–	–	3	3	1	15	13,000*	30	2	55	70	–	2	2	–	–	–	–	–
Junin	22,800	450,000	20	Huancayo	A.Am.	–	1	1	–	2	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
				,,	M.E.F.B.	1905	2	2	2	6	6	210	2,100	606	9	441	358	–	2	11	–	–	–	–	–
				,,	S.D.A.	–	1	–	–	1	(See under Lima.)			–	–	–	–	–	–	–	–	–	–	–	–
				Oroya	E.U.S.A.	–	1	–	–	1	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
				Tarma	E.U.S.A.	–	1	1	–	2	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
				Cahuapanas	C.M.A.	1926	3	1	–	4	–	–	–	–	–	37	–	–	–	–	–	–	–	–	–
Total	..	..	..	6	5	1905	9	5	2	16	6	210	2,100*	606	9	478	358	–	2	11	–	–	–	–	–
Lima	15,000	550,000	37	Huacho	S.D.A.	–	1	1	–	2	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
				Lima	E.U.S.A.	–	1	1	–	2	5	500	1,100	750	60	500	–	–	–	–	–	–	–	–	–
				,,	M.E.F.B.	1891	2	2	8	12	53	514	1,100	1,032	7	615	343	–	–	8	–	–	–	–	–
				,,	F.C.S.	1917	3	2	2	7	25	–	–	–	–	–	–	360	8	25	–	–	–	–	–
				,,	A.B.S.	–	1	–	–	1	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
				,,	S.D.A.	–	9	9	–	18	10	678	810	1,000	11	865	167	–	–	7	–	–	–	–	–
				,,	C.M.A.	1929	2	2	–	4	–	–	–	–	–	–	–	–	–	–	21	–	–	–	–
				,,	Y.M.C.A.	–	2	2	–	4	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
				,,	S.A.	–	–	–	–	–	6	155	480	250	–	80	–	–	–	–	–	–	–	–	–
Total	..	..	..	9	8	1891	21	19	10	50	99	1,847	300*	3,032	78	2,060	510	360	8	40	21	–	–	–	–

* These figures are approximate.

PERU.—DEPARTMENTAL OCCUPATION—*Continued*

REGION.				MISSION.								CHURCH.					EDUCATIONAL.							MEDICAL.			
Department.	Area (Sq. Miles).	Population.	Density Per Square Mile.	Mission Stations.	Mission.	Date.	Men.	Wives.	Other Women.	Total.	National Workers (Paid).	Evangelical Communicants.	One Communicant to every—	Christian Community.	Out-stations.	Sunday School Enrolment.	Primary School Enrolment.	Secondary School Enrolment.	Foreign Teachers.	National Teachers.	Training School for Workers. Enrolment.	In-patients per month.	Out-patients per month.	Doctors.	Nurses.
Callao	14	75,000	5,400	Callao	S.A.	1912	–	–	–	–	(See under Lima.)			–	–	–	–	–	–	–	–	–	–	–	–
				,,	M.E.F.B.	1891	3	3	–	6	(See under Lima.)			–	–	–	488	81	3	22	–	–	–	–	–
				,,	A.Am.	1922	–	–	–	–	1	30	2,500	–	–	25	–	–	–	–	–	–	–	–	–
				,,	B.F.B.S.	–	1	1	–	2	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
				Bellavista	M.E.F.B.	1921	2	1	10	13	–	–	–	–	–	–	–	–	–	–	–	87	653	6	20
Total	..	..	..	5	4	1891	6	5	10	21	1	30	2,500*	–	–	25	488	81	3	22	–	87	653	6	20
Ica	9,800	120,000	12				–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Huancavelica	8,300	230,000	28				–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Ayacucho	18,200	320,000	18	Huanta	S.D.A.	–	1	1	–	2	(See under Lima.)			–	–	–	–	–	–	–	–	–	–	–	–
Apurimac	8,200	280,000	34	Abancay	E.U.S.A.	1929	1	1	–	2	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Cuzco	55,800	700,000	13	Cuzco	E.U.S.A.	1895	1	1	2	4	–	25	28,000	40	–	75	60	–	2	2	–	–	–	–	–
				Pitumarca	,,	–	–	–	2	2	–	–	–	–	1	12	–	–	–	–	–	–	–	–	–
				Huantura	,,	–	1	1	–	2	2	–	–	–	–	–	–	–	–	–	–	–	–	–	2
				Sicuani	,,	1925	1	–	–	1	–	6	117,000	10	1	40	40	–	–	–	–	–	–	–	–
				Hacienda Urco	,,	1908	1	1	4	6	2	50	14,000	80	2	80	50	–	1	1	–	–	300	–	1
				Urubamba	I.B.M.	1927	3	1	–	4	–	15	47,000	20	–	20	–	–	–	–	–	–	–	–	–
Total	..	..	..	6	2	1895	7	4	8	19	4	96	7,300*	150	4	227	150	–	3	3	–	–	300	–	3 —

*These figures are approximate.

PERU.—DEPARTMENTAL OCCUPATION—*Concluded*

REGION:				MISSION.							CHURCH.					EDUCATIONAL.							MEDICAL.		
Department.	Area (Sq. Miles).	Population.	Density Per Square Mile.	Mission Stations.	Mission.	Date.	Men.	Wives.	Other Women.	Total.	National Workers (Paid).	Evangelical Communicants.	One Communicant to every—	Christian Community.	Out-stations.	Sunday School Enrolment.	Primary School Enrolment.	Secondary School Enrolment.	Foreign Teachers.	National Teachers.	Training School for Workers. Enrolment.	In-patients per month.	Out-patients per month.	Doctors.	Nurses.
Madre de Dios	58,900	5,000	.01				–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Puno	26,200	700,000	27	Platería	S.D.A.	1910																			
				Huata	,,	1916																			
				Occa Pampa	,,	1917																			
				Pomata	,,	1917																			
				Ilave	,,	1917	11	11	–	22	130	7,648	92*	10,000	100	4,442	4,550	–	–	115	–	–	–	–	–
				Esquinas	,,	1918																			
				Moho	,,	1919																			
				Laro	,,	1920																			
				Huancané	,,	1921																			
				Urcos	,,	1922																			
				Juliaca	,,	–	4	3	–	7	4	–	–	–	–	–	–	–	–	–	250	30	466	1	3
Total	..	..	..	11	1	1910	15	14	–	29	134	7,648	92*	10,000	100	4,442	4,550	–	–	115	250	30	466	1	3
Arequipa	21,900	360,000	16	Arequipa	E.U.S.A.	1905	–	–	4	4	3	15	24,000*	30	2	55	56	–	2	1	–	–	–	–	2
Moquegua	5,500	40,000	7				–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Tacna	12,600	60,000	5				–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
23 Departments	532,214	6,147,000	12	54	14	1891	82	64	47	193	265	10,470	590*	14,933	239	8,928	6,736	441	32	203	289	123	3,986	8	34

* These figures are approximate.

Summary

REGION.				MISSION.							CHURCH.					EDUCATIONAL.						MEDICAL.			
Department.	Area (Sq. Miles).	Population.	Density per Square Mile.	No. of Mission Stations.	No. of Missions.	Date of Commencement.	Men.	Wives.	Other Women.	Total.	National Workers.	Evangelical Communicants.	One Communicant to every—	Christian Community.	Out-stations.	Sunday School Enrolment.	Primary School Enrolment.	Secondary School Enrolment.	Foreign Teachers.	National Teachers.	Training School for Workers. Enrolment.	In-patients per month.	Out-patients per month.	Doctors.	Nurses.
Loreto	163,500	150,000	1	4	2	1926	9	7	1	17	6	226	660	370	15	893	200		6		5				
San Martin	17,500	65,000	4	1	1	1922	1	1	3	5		24	2,700	50		86						6	1,045	1	2
Amazonas	13,900	80,000	6	1	1	1924	1	–	–	1	1					12	12		1	1			167		
Tumbes	1,500	12,000	8																						
Piura	15,200	300,000	20																						
Lambayeque	4,600	140,000	30	2	2	1914	3	2	2	7	4	315	440	475	23	501	210		3	5	13		1,055		2
Cajamarca	12,500	450,000	36	1	1	1921	2	2	2	6	4	32	14,000	50	3	57	132		2	3			300		2
Libertad	10,200	380,000	37	2	2		4	2	–	6	(See under Lima.)														
Ancachs	14,700	480,000	33	2	1	1925	2	1	2	5	2	12	40,000	140	3	37									
Huanuco	15,400	200,000	13	1	1	1926	–	–	3	3	1	15	13,000	30	2	55	70		2	2					
Junin	22,800	450,000	20	6	5	1905	9	5	2	16	6	210	2,100	606	9	478	358		2	11					
Lima	15,000	550,000	37	9	8	1891	21	19	10	50	99	1,847	300	3,032	78	2,060	510	360	8	40	21				
Callao	14	75,000	5,400	5	4	1891	6	5	10	2	1	30	2,500			25	488	81	3	22		87	653	6	20
Ica	9,800	120,000	12																						
Huancavelica	8,300	230,000	28																						
Ayacucho	18,200	320,000	18	1	1		1	1	–	2															
Apurimac	8,200	280,000	34	1	1		1	1	–	2															
Cuzco	55,800	700,000	13	6	2	1895	7	4	8	19	4	96	7,300	150	4	227	150		3	3			300		3
Madre de Dios	58,900	5,000	.01																						
Puno	26,200	700,000	27	11	1	1910	15	14	–	29	134	7,648	92	10,000	100	4,442	4,550			115	250	30	466	1	3
Arequipa	21,900	360,000	16	1	1	1905			4	4	3	15	24,000	30	2	55	56		2	1					2
Moquegua	5,500	40,000	7																						
Tacna	12,600	60,000	5																						
23 Departments	532,214	6,147,000	12	54	14	1891	82	64	47	193	265	10,470	590	14,933	239	8,928	6,736	441	32	203	289	123	3,986	8	34

APPENDIX IV.

PERU.—Evangelical Missions' Statistics

Missions and Date of Commencement	Department.	Station.	Staff.			Church Members.	Day School Enrolment.	Dispensary Attendances Monthly.
			Foreign Workers.	Native Workers.	Total.			
M.E.F.B. 1891	Junin	Huancayo	6	6	12	210	358	
	Lima	Lima	12	53	71	514	912	
	Callao	Callao	6					
		Bellavista	13		13			653
	4 Departments	4 Stations	37	59	96	724	1,270	653
C.U.S.A. 1895	Junin	Oroya	1	—	1			
		Tarma	2	—	2			
	Lima	Lima	2	5	7	500		
	Apurimac	Abancay	2	—	2			
	Cuzco	Cuzco	4	—	4	25	60	
		Pitumarca	2	—	2			
		Huantura	2	2	4			
		Sicuani	1	—	1	6	40	
		Hacienda Urco	6	2	8	50	50	300
	Arequipa	Arequipa	4	3	7	15	56	
	5 Departments	10 Stations	26	12	38	596	206	300
S.D.A. 1910	Loreto	Iquitos	6	2	8	195	200	
	Libertad	Trujillo	2					
	Junin	Huancayo	1					
	Lima	Lima	18	10	35	678	167	
		Huacho	2					
	Ayacucho	Huanta	2					
	Puno	Plateria						
		Huata						
		Occa Pampa						
		Pomata						
		Ilave						
		Esquinas	22	130	152	7,648	4,550	
		Moho						
		Laro						
		Huancané						
		Urcos						
		Juliaca	7	4	11			466
	6 Departments	17 Stations	60	146	206	8,521	4,917	466
S.A. 1912	Lima	Lima		6	6	155		
	Callao	Callao						
	2 Departments	2 Stations		6	6	155		
C.N. 1914	Amazonas	Pomará	1	1	2		12	167
	Lambayeque	Monsefú	5	3	8	223	80	875
	2 Departments	2 Stations	6	4	10	223	92	1,042
C.H.M.	Lambayeque	Chiclayo	2	1	3	92	130	180
	1 Department	1 Station	2	1	3	92	130	180
F.C.S. 1917	San Martin	Moyobamba	5	—	5	24		1,045
	Cajamarca	Cajamarca	6	4	10	32	132	300
	Lima	Lima	7	25	32		360	
	3 Departments	3 Stations	18	29	47	56	492	1,345

PERU.—EVANGELICAL MISSIONS' STATISTICS—*Continued*

Missions and Date of Commencement	Department.	Station.	Staff.			Church Members.	Day School Enrolment.	Dispensary Attendances Monthly.
			Foreign Workers.	Native Workers.	Total.			
A.Am. 1922	Libertad	Trujillo	4	—	4			
	Ancachs	Caraz	3	1	4	12		
		Huaraz	2	1	3			
	Junin	Huancayo	2	—	2			
	Callao	Callao	—	1	1	30		
	4 Departments	5 Stations	11	3	14	42		
C.M.A. 1926	Huanuco	Huanuco	3	1	4	15	70	
	Junin	Cahuapanas	4	—	4			
	Lima	Lima	4	—	4			
	3 Departments	3 Stations	11	1	12	15	70	
I.B.M. 1927	Cuzco	Urubamba	4	—	4	15		
	1 Department	1 Station	4	—	4	15		
I.S.A.M.U. 1926	Loreto	Iquitos	7	4	11	21		
		Buena Vista	1	—	1	10		
		Masisea	3	—	3			
	1 Department	3 Stations	11	4	15	31		
A.B.S.	Lima	Lima	1		1			
B.F.B.S.	Callao	Callao	2		2			
Y.M.C.A.	Lima	Lima	4	—	4			
14 Missions	16 Departments	54 Stations	193	265	458	10,470	7,177	3,986

Summary

Missions and Date of Commencement.	No. of Departments.	No. of Stations.	Staff.			Church Members.	Day School Enrolment.	Dispensary Attendances Monthly.
			Foreign Workers.	Native Workers.	Total.			
M.E.F.B. 1891	4	4	37	59	96	724	1,270	653
E.U.S.A. 1895	5	10	26	12	38	596	206	300
S.D.A. 1910	6	17	60	146	206	8,521	4,917	466
S.A. 1912	2	2		6	6	155		
C.N. 1914	2	2	6	4	10	223	92	1,042
C.H.M. 1903	1	1	2	1	3	92	130	180
F.C.S. 1917	3	3	18	29	47	56	492	1,345
A.Am. 1922	4	5	11	3	14	42		
C.M.A. 1926	3	3	11	1	12	15	70	
I.B.M. 1927	1	1	4	—	4	15		
I.S.A.M.U. 1926	1	3	11	4	15	31		
A.B.S.	1	1	1	—	1			
B.F.B.S.	1	1	2	—	2			
Y.M.C.A.	1	1	4	—	4			
14	16	54	193	265	458	10,470	7,177	3,986

BOLIVIA

1. Board of Foreign Missions Canadian Baptist Church (C.B.).
2. Board of Foreign Missions Methodist Episcopal Church (M.E.F.B.).
3. Bolivian Indian Mission (B.I.M.).
4. General Conference of Seventh-Day Adventists (S.D.A.).
5. Christian Missions in Many Lands (C.M.M.L.).
6. Bolivian Friends' Holiness Mission (B.F.H.M.).
7. Friends' Church of California (F.C.C.).
8. Salvation Army (S.A.).
9. Assemblies of God (Sweden) (A.Sw.).
10. Assemblies of God (U.S.A.) (A.G.).
11. Inland South America Missionary Union (I.S.A.M.U.).
12. South American Missionary Society (S.A.M.S.).
13. San Pedro (Argentina) Mission to the Indians (S.P.M.).

APPENDIX V.

Provincial Occupation of Bolivia

REGION.					MISSION.							CHURCH.					SCHOOLS.					MEDICAL.			Litera-ture.	
Department.	Province.	Area (Sq. Miles).	Population.	Density Per Square Mile.	Mission Station.	Mission.	Date of Commencement.	Men.	Wives	Other Women.	Total.	Native Workers.	Communicant Members.	One Communicant to every	Christian Community.	Out-stations or Preaching Posts.	Sunday or Sabbath School Enrolment.	Primary School Enrolment.	Secondary Schools Enrolment.	Foreign Staff.	Native Staff.	Doctors.	Nurses.	Dispensary Attend-ance Monthly.	Papers.	Monthly Circulation.
La Paz	Cercado or Murillo	1,360	178,000‡	131	La Paz	C.B.	1908	1	1	1	3	–	26	6,800	–	1	96	20	–	1	–	–	–	– –	–	–
,,	,,	,,	,,	,,	,,	M.E.F.B.	1901	5	4	3	12	32	114	1,600	–	7	440	282	203	10	30	1	–	–	–	–
,,	,,	,,	,,	,,	,,	F.C.C.	1924	–	–	–	–	1	50	3,600	–	–	84	30	–	–	1	–	–	–	–	–
,,	,,	,,	,,	,,	,,	S.A.	1920	–	–	–	–	1	–	–	–	–	–	–	–	–	–	–	–	–	–	–
,,	,,	,,	,,	,,	La Paz																					
,,	Ingavi	3,480	64,200	19	Collana																					
,,	,,	,,	,,	,,	Rosario	S.D.A.	1907	4	4	–	8	34	1,325	230	–	30	1,400	700	–	–	30	–	–	–	–	–
,,	Loaiza	1,320	33,400	25	Camallaya																					
,,	Sud Yungas	1,220	32,200	26	Chulumani																					
,,	Omasuyos	3,140	135,000	43	Guatajata	C.B.	1921	2	2	–	4	2	28	4,800	–	1	100	56	–	1	2	–	–	83	–	–
,,	Larecaja	3,150	39,600	13	Sorata	B.F.H.M.	1920	1	1	2	4	–	25	1,600	–	1	30	–	–	–	–	–	–	–	–	–
					Huarisata	,,	1924	–	–	2	2	–	2	20,000	–	–	–	–	–	–	–	–	–	–	–	–
,,	Caupolican	15,800	44,500	3																						
,,	Muñecas	1,170	68,500	59																						
,,	Camacho	2,100	76,700	37																						
,,	Nor Yungas	6,120	27,400	5																						
,,	Pacajes	4,180	84,500	20																						
,,	Inquisivi	3,970	43,700	11																						
,,	Sicasica	3,150	54,000	17																						
Totals	12	50,160	888,646	18	12	6	1901	13	12	8	33	70	1,570	600*	2,000	40	2,150	1,088	203	12	63	1	–	83	–	–

PROVINCIAL OCCUPATION OF BOLIVIA—*Continued*

REGION.					MISSION.								CHURCH.					SCHOOLS.					MEDICAL.			Litera-ture.	
Department.	Province.	Area (Sq. Miles).	Population.	Density Per Square Mile.	Mission Station.	Mission.	Date of Commencement.	Men.	Wives.	Other Women.	Total.	Native Workers.	Communicant Members.	One Communicant to every	Christian Community.	Out-stations or Preaching Posts.	Sunday or Sabbath School Enrolment.	Primary School Enrolment.	Secondary Schools Enrolment.	Foreign Staff.	Native Staff.	Doctors.	Nurses.	Dispensary Attendance Monthly.	Papers.	Monthly Circulation.
Oruro	Cercado	2,330	58,730	25	Oruro	C.B.	1898	2	2	5	9	–	63	900	–	1	100	–	110	–	4	–	–	–	1	800
,,	,,	,,	,,	,,	,,	S.A.	1920	–	–	–	–	1	14	4,200	–	–	–	–	–	–	–	–	–	–	–	–
,,	Carangas	8,470	25,000	3																						
,,	Abaroa	5,230	53,800	10																						
,,	Poopo	3,190	44,100	14																						
Totals	4	19,220	181,630	9	2	2	1898	2	2	5	9	1	77	2,900	100	1	100	–	110	–	4	–	–	–	1	800
Cochabamba	Cercado	334	72,200	216	Cochabamba	C.B.	1905	1	1	–	2	1	41	1,800	–	3	60	–	–	–	–	–	–	–	–	–
,,	,,	,,	,,	,,	,,	M.E.F.B.	1912	2	2	4	8	12	–	–	–	–	–	126	151	8	12	–	–	–	–	–
,,	Quillacollo	637	55,500	87	Quillacollo	C.B.	1929	1	1	–	2	–	17	3,300	–	–	17	–	–	–	–	–	–	–	–	–
,,	Campero	3,420	28,900	8	Aiquile	B.I.M.	1923	1	1	1	3	–	10	2,900	–	1	40	–	–	–	–	–	1	–	–	–
,,	Arque	612	36,400	60	Arque	,,	1919	1	1	–	2	–	–	–	–	2	40	–	–	–	–	–	–	300	–	–
,,	Capinota	536	31,800	59	Capinota	,,	1928	1	1	1	3	–	–	–	–	3	70	–	–	–	–	–	–	–	–	–
,,	Totora or Carrasco	5,070	45,500	9	Totora	,,	1928	2	2	–	4	–	1	45,500	–	–	20	–	–	–	–	–	–	–	–	–
,,	Chapare	5,000	49,600	10	Todos Santos	,,	1928	1	1	–	2	–	–	–	–	–	50	–	–	–	–	–	–	–	–	–
,,	,,	,,	,,	,,	,,	A.G.	1927	1	1	–	2	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
,,	Ayopaya	4,120	59,300	14																						
,,	Tapacari	525	45,800	87																						
,,	Arani	954	87,000	91																						
,,	Punata	115	10,500	91																						
,,	Tarata	574	78,800	137																						
,,	Cliza	123	17,900	146																						
,,	Mizque	1,600	31,400	20																						
Totals	14	23,620	654,420	28	9	4	1905	11	11	6	28	13	69	9,500*	150	9	297	126	151	8	12	–	2	300	–	–

PROVINCIAL OCCUPATION OF BOLIVIA—*Continued*

REGION.					MISSION.							CHURCH.					SCHOOLS.					MEDICAL.			Literature.	
Department.	Province.	Area (Sq. Miles).	Population.	Density Per Square Mile.	Mission Station.	Mission.	Date of Commencement.	Men.	Wives.	Other Women.	Total.	Native Workers.	Communicant Members.	One Communicant to every—	Christian Community.	Out-stations or Preaching Posts.	Sunday or Sabbath School Enrolment.	Primary School Enrolment.	Secondary Schools Enrolment.	Foreign Staff.	Native Staff.	Doctors.	Nurses.	Dispensary Attendance Monthly.	Papers.	Monthly Circulation.
Potosí	Charcas and Ibañez	2,120	66,000	31	San Pedro	B.I.M.	1909	5	4	2	11	3	34	1,900	–	–	100	100	–	5	–	–	2	300	–	–
,,	,,	,,	,,	,,	Sacana	,,	1928	–	–	2	2	–	–	–	–		–	–								
,,	,,	,,	,,	,,	Acacio	,,	1921	1	1	1	3	2	1	66,000	–		80	80	–	3	1	–	–	–	–	–
,,	,,	,,	,,	,,	Arampampa	,,	1922	1	1	–	2	–	–	–	–	4	30	–	–			–	–	–	–	–
,,	,,	,,	,,	,,	Torotoro	,,	1919	1	1	2	4	3	14	4,700	–	3	100	90	–	4	–	–	–	120	–	–
,,	,,	,,	,,	,,	Sacaca	,,	1925	1	1	1	3	–	–	–	–	–	120	–	–			–	–	240	–	–
,,	Chayanta	3,410	97,300	29	Pocoata	,,	1928	1	1	2	4	–	–	–	–	–	–	–	–			–	–	–	–	–
,,	,,	,,	,,	,,	Tomoyo	,,	1929	1	1	–	2	–	–	–	–	–	–	–	–			–	–	–	–	–
,,	Porco	7,040	47,300	7	Yura	,,	1929	1	1	–	2	–	–	–	–	–	–	–	–			–	–	–	–	–
,,	Linares / Saavedra	3,100	92,600	30	Puna	,,	,,	1	1	–	2	–	–	–	–	–	–	–	–			–	–	–	–	–
,,	,,	,,	,,	,,	Yulo	C.M.M.L.	1921	2	1	1	4	–	14†	6,600	–	1	–	–	–	–	–	–	–	–	–	–
,,	Bustillo	1,142	35,500	31																						
,,	Nor Lipez	8,850	1,820	1																						
,,	Frias	1,263	90,000	71																						
,,	Sud Lipez	10,940	4,700	.4																						
,,	Nor Chichas	5,380	73,000	14																						
,,	Sur Chichas	5,510	68,000	12																						
Totals	12	48,755	585,087	12	11	2	1909	15	13	11	39	8	63	9,300	100	8	430	270	–	12	1	–	2	660	–	–
Chuquisaca	Oropeza / Yamparaez	3,105	85,400	28																						
	Tomina / Zudañez / Azurduy	5,850	62,500	11																						
	Cinti	4,725	47,100	10																						
	Azoro	12,700	43,800	3																						
Totals	7	26,380	242,857	9																						

† This date and the number of Communicant Members belong to the town of Potosí, where this Mission was originally located.

PROVINCIAL OCCUPATION OF BOLIVIA—*Continued*

REGION.					MISSION.								CHURCH.				SCHOOLS.					MEDICAL.			Litera ture.	
Department.	Province.	Area (Sq. Miles).	Population.	Density Per Square Mile.	Mission Station.	Mission.	Date of Commencement.	Men.	Wives.	Other Women.	Total.	Native Workers.	Communicant Members.	One Communicant to every—	Christian Community.	Out-stations or Preaching Posts.	Sunday or Sabbath School Enrolment.	Primary School Enrolment.	Secondary Schools Enrolment.	Foreign Staff.	Native Staff.	Doctors.	Nurses.	Dispensary Attendance Monthly.	Papers.	Monthly Circulation.
Tarija	Mendez	1,720	18,740	11																						
	Cercado	296	23,200	78																						
	Aviles	1,034	13,950	11																						
	Arce	2,385	11,800	5																						
	O'Connor	1,512	12,000	8																						
	Chaco	3,820	9,215	2																						
Totals	6	10,767	99,657	9																						
Territorio del Chaco	Chaco	67,000	40,000	6																						
Santa Cruz	Cercado	2,700	38,171	14	Santa Cruz	C.M.M.L.	1921	1	1	1	3	–	5	7,600	–	–	30	–	–	–	–	–	–	–	–	–
	,,	,,	,,	,,	,,	A.Sw.	1922	1	1	–	2	–	12	3,200	–	–	25	–	–	–	–	–	–	–	–	–
	Chiquito	31,000	8,000	.3	Pto. Suarez	I.S.A.M.U.	1927	1	1	2	4	–	–	–	–	2	–	–	–	–	–	–	–	–	–	–
	,,	,,	,,	,,	Santiago	,,	1929	1	–	–	1	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
	Cordillera	51,500	43,000	.8	Izozog	S.A.M.S.	1926	3	–	–	3	–	–	–	–	3	–	100	–	–	–	–	–	100	–	–
	,,	,,	,,	,,	San Antonio	S.P.M.	—	2	1	–	3	5	30	1,400	–	4	100	100	–	–	–	–	–	–	–	–
	Warnes	2,735	9,500	4																						
	Sara	2,480	22,000	9																						
	Ichilo	4,180	15,000	4																						
	Velasco	23,650	15,000	.6																						
	Nuflo de Chaves	27,900	22,000	.8																						
	Vallegrande	4,440	32,000	7																						
	Florida	1,192	22,000	19																						
Totals	10	151,777	235,886	1.5	6	5	1921	9	4	3	16	5	47	5,000*	250	9	155	200	–	–	–	–	–	100	–	–

PROVINCIAL OCCUPATION OF BOLIVIA—*Concluded*

REGION.					MISSION.							CHURCH.					SCHOOLS.					MEDICAL.			Litera-ture.	
Department.	Province.	Area (Sq. Miles).	Population.	Density Per Square Mile.	Mission Station.	Mission.	Date of Commencement.	Men.	Wives.	Other Women.	Total.	Native Workers.	Communicant Members.	One Communicant to every—	Christian Community.	Out-stations or Preaching Posts.	Sunday or Sabbath School Enrolment.	Primary School Enrolment.	Secondary Schools Enrolment.	Foreign Staff.	Native Staff.	Doctors.	Nurses.	Dispensary Attendance Monthly.	Papers.	Monthly Circulation.
El Beni	Cercado	15,920	7,610	.5	Tornolargo	B.I.M.	1929	2	2	1	5	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
	,,	7,550	2,840	.4	Riberalto	B.F.H.M.	1926	1	1	--	2	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
	Itenes	37,450	6,980	.2																						
	Yacuma	41,100	8,240	.2																						
Totals	4	102,020	25,621	.25	2	2	1926	3	3	1	7	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Territorio de Colonias	Rio Beni	8,100	5,500	.7																						
	Rio Madre de Dios	7,720	5,100	.7																						
	Rio Acre	6,170	6,000	1																						
	Rio Orton	10,800	4,500	.4																						
Totals	4	32,790	21,100	.6								–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
GRAND TOTALS. 10 Departmts. 75		532,489	2,974,900‡	6	42	13	1898	53	45	34	132	97	1,826	1,600*	2,600*	67	3,132	1,684	464	32	80	1	4	1143	1	800

NOTE.—Tribal Indians are not included in population estimates.

*These figures are approximate.

‡No modern estimates have been made of the population of provinces in Bolivia. The figures given here have been scaled up approximately from the Census of 1900, due allowance having been made for incidental factors. Hence they may show slight differences from the Departmental total and from the Grand total, which are taken from an official estimate made in 1927.

Summary

REGION.					MISSION.							CHURCH.					SCHOOLS.					MEDICAL.			Literature.	
Department.	No. of Provinces.	Area (Sq. Miles).	Population.	Density Per Square Mile.	No. of Mission Stations.	Mission.	Date of Commencement.	Men.	Wives.	Other Women.	Total.	National Workers.	Communicant Members.	One Communicant to every—	Christian Community.	Out-stations or Preaching Points.	Sunday or Sabbath School Enrolment.	Primary School Enrolment.	Secondary School Enrolment.	Foreign Staff.	Native Staff.	Doctors.	Nurses.	Dispensary Attendance Monthly.	Papers.	Monthly Circulation.
La Paz ..	13	50,160	888,646	18	12	6	1901	13	12	8	33	70	1,570	600	2,000	40	2,150	1,088	203	12	63	1		83		
Oruro	4	19,220	181,630	9	2	2	1898	2	2	5	9	1	77	2,900	100	1	100		110		4				1	800
Cochabamba ..	14	23,620	654,420	28	9	4	1905	11	11	6	28	13	69	9,500	150	9	297	126	151	8	12		2	300		
Potosi ..	12	48,755	585,087	12	11	2	1909	15	13	11	39	8	63	9,300	100	8	430	270		12	1		2	660		
Chuquisaca ..	7	26,380	242,857	9																						
Tarija	6	10,767	99,657	9																						
Territorio del Chaco ..	1	67,000	40,000	.6																						
Santa Cruz ..	10	151,777	235,886	1.5	6	5	1921	9	4	3	16	5	47	5,000	250	9	155	200						100		
El Beni ..	4	102,020	25,621	.25	2	2	1926	3	3	1	7															
Territorio de Colonias ..	4	32,790	21,100	.6																						
10 Departments	75	532,489	2,974,900	6	42	13	1898	53	45	34	132	97	1,826	1,600	2,600†	67	3,132	1,684	464	32	80	1	4	1,143	1	800

APPENDIX VI.

BOLIVIA.—Evangelical Missions' Statistics

Mission and Date of Commencement	Department.	Station.	Staff.			Communicant Members.	Day School Enrolment.	Dispensaries, Monthly Attendance.
			Foreign Workers.	Native Workers.	Total.			
C.B. 1898.	La Paz	La Paz	3		3	26	20	
	,,	Guatajata	4	2	6	28	56	83
	Oruro	Oruro	9		9	63	110	
	Cochabamba	Cochabamba	2	1	3	41		
	,,	Quillacollo	2		2	17		
Total	3 Departments	5 Stations	20	3	23	175	186	83
H.E.F.B. 1901.	La Paz	La Paz	12	32	44	114	485	
	Cochabamba	Cochabamba	8	12	20		277	
Total	2 Departments	2 Stations	20	44	64	114	762	
B.I.M. 1909.	Cochabamba	Aiquile	3		3	10		
	,,	Arque	2		2			300
	,,	Capinota	3		3			
	,,	Totora	4		4	1		
	,,	Todos Santos	2		2			
	Potosí	San Pedro	11	3	14	34	100	300
	,,	Sacana	2		2			
	,,	Acacio	3	2	5	1	80	
	,,	Arampampa	2		2			
	,,	Torotoro	4	3	7	14	90	120
	,,	Sacaca	3		3			240
	,,	Pocoata	4		4			
	,,	Tomoyo	2		2			
	,,	Yura	2		2			
	,,	Puna	2		2			
	El Beni	Tornolargo	5		5			
Total	3 Departments	16 Stations	54	8	62	60	270	960
S.D.A. 1907.	La Paz	La Paz						
	,,	Collana						
	,,	Rosario	8	34	42	1,325	700	
		Camallaya						
		Chulumani						
Total	1 Department	5 Stations	8	34	42	1,325	700	
B.F.H.M. 1920.	La Paz	Sorata	4		4	25		
	,,	Huarisata	2		2	2		
	El Beni	Riberalta	2		2			
Total	2 Departments	3 Stations	8		8	27		
C.M.M.L. 1921.	Potosí	Yulo	4		4	14		
	Santa Cruz	Santa Cruz	3		3	5		
Total	2 Departments	2 Stations	7		7	19		
S.A. 1920.	La Paz	La Paz		1	1			
	Oruro	Oruro		1	1	14		
Total	2 Departments	2 Stations		2	2	14		
F.C.C. 1924.	La Paz	La Paz		1	1	50	30	
Total	1 Department	1 Station		1	1	50	30	

BOLIVIA.—EVANGELICAL MISSIONS' STATISTICS—*Continued*

Mission and Date of Commencement	Department.	Station.	Staff. Foreign Workers.	Staff. Native Workers.	Staff. Total.	Communicant Members.	Day School Enrolment.	Dispensaries. Monthly Attendance.
A.G. 1927.	Cochabamba	Todos Santos	2		2			
Total	1 Department	1 Station	2		2			
A.Sw. 1922.	Santa Cruz	Santa Cruz	2		2	12		
Total	1 Department	1 Station	2		2	12		
S.A.M.S. 1926.	Santa Cruz	Izozog	3		3		100	100
Total	1 Department	1 Station	3		3		100	100
S.P.M.	Santa Cruz	San Antonio	3	5	8	30	100	
Total	1 Department	1 Station	3	5	8	30	100	
I.S.A.M.U. 1927.	Santa Cruz ,,	Puerto Suarez Santiago	4 1		4 1			
Total	1 Department	2 Stations	5		5			
Totals	6	42 Stations	132	97	229	1,826	2,148	1,143

Summary

Mission and Date of Commencement	No. of occupied Departments.	No. of Stations.	Foreign Workers.	Native Workers.	Total.	Communicant Members.	Day School Enrolment.	Dispensaries. Monthly Attendance.
C.B. 1898.	3	5	20	3	23	175	186	83
M.E.F.B. 1901.	2	2	20	44	64	114	762	
B.I.M. 1909.	3	16	54	8	62	60	270	960
S.D.A. 1907.	1	5	8	34	42	1,325	700	
B.F.H.M. 1920.	2	3	8		8	27		
C.M.M.L. 1921.	2	2	7		7	19		
S.A. 1920.	2	2		2	2	14		
F.C.C. 1924.	1	1		1	1	50	30	
A.G. 1927.	1	1	2		2			
A.Sw. 1922.	1	1	2		2	12		
S.A.M.S. 1926.	1	1	3		3		100	100
S.P.M.	1	1	3	5	8	30	100	
I.S.A.M.U. 1927.	1	2	5		5			
13 Missions	6	42	132	97	229	1,826	2,148	1,143

APPENDIX VII.

Proportional Occupation by Departments

Departments.	Area. Square Miles.	Per Cent.	Population.	Per Cent.	Missionaries.	Per Cent.	Evangelical Communicants.	Per Cent.
La Paz	50,160	9	888,646	30	33	25	1,570	86
Oruro	19,220	4	181,630	6	9	7	77	4
Cochabamba	23,620	4	654,420	22	28	21	69	4
Potosí	48,755	9	585,087	20	39	30	63	3
Chuquisaca	26,380	5	242,857	8				
Tarija	10,767	2	99,657	1				
Territorio del Chaco ..	67,000	13	40,000	8				
Santa Cruz	151,777	29	235,886	3½	16	12	47	3
El Beni	102,020	19	25,621	1	7	5		
Territorio de Colonias ..	32,790	6	21,100	½				
	532,489		2,974,904		132		1,826	

APPENDIX VIII.

Proportional Occupation by Density Areas

(See Map, p. 111.)

Density-Area.	Area.	Per Cent.	Population.	Per Cent.	Missionaries.	Per Cent.	Evangelical Communicants.	Per Cent.
Towns over 20,000 ..	20		314,	10½	41	31	339	18
Over 100	2,920	½	358,000	12				
50–100	3,740	1	271,000	9	7	5½	17	1
25–50	21,800	4	811,000	27	44	33	740	41
10–25	39,100	7	679,000	23	13	10	689	38
5–10	39,600	7½	298,000	10	9	7	11	½
1–5	42,700	8	106,000	3½	10	7½	30	1½
.5–1	77,900	15	58,000	2	8	6		
Under .5	266,000	50	79,000	3				
Uninhabited	38,700	7						
	532,48		2,974,904		132		1,826	

The Percentage Columns indicate the proportion of the total contributed by the figure on the left.

APPENDIX IX.

Bible Work in Chile, Peru and Bolivia

Rev. R. Kilgour, D.D.
(Editorial Superintendent of the British and Foreign Bible Society.)

FOR over a hundred years the British and Foreign Bible Society and the American Bible Society have been carrying on work in these countries. At first only consignments of Scripture in Spanish and Portuguese were sent out to South America; but after 1822, representation by means of agents specially appointed to the field by both Societies directed the efforts, not only in the dissemination of Scriptures into the scattered hamlets of the Andes, but in arranging for versions in the speech of the older inhabitants.

There are great names among those daring pioneers, "the intrepid Scotsman" James Thomson, who reached Chile and Peru as far back as 1821, enlisted the co-operation of civil and even of ecclesiastical authorities, was appointed agent of the British and Foreign Bible Society, was given a convent at Lima for headquarters, and at another religious house had the assistance of the Prior and friars to sell one hundred and four New Testaments. The American Bible Society records a grant to him of five hundred dollars to aid translation work for the benefit of the Quichua Indians. There was the Rev. John C. Brigham, who in his explorations of the country for the American Board of Commissioners for Foreign Missions came to Lima in 1825 and was appointed secretary for the American Bible Society in the following year; and his colleague, the Rev. Isaac W. Wheelwright, who sailed from New York round Cape Horn reaching Valparaiso in 1834. There was Luke Matthews, who took the long road from Buenos Aires to Chile, arriving at Valparaiso in January, 1827, and a still longer route from Chile to Peru and on to Bolivia and back again towards Bogota, crossing the Andes five times in fourteen months, starting on another Bible journey, and never more heard of. There were colporteurs like "the dauntless Italian José Mongiardino," who in 1876 accomplished the greatest colportage journey yet made in South America. A hardy mule-train conveyed him and his books through forests and vast plains swept with dust-storms, over precipitous trails and rocky passes along the outskirts of the everlasting snow of the Cordilleras to the frontiers of Bolivia. At San Juan, on the edge of the Andes, he found the most hopeful of Argentine cities—there were no convents, no friars. At Tucuman the people were compelled to burn the Scriptures they bought. A warning that the mob would stone him did not deter him from going to Salta. The friars at Jujuy clamoured for his expulsion, but the Governor enforced the law and raised the question, "What is there in this Bible that it

should be prohibited ? " In the following year (1877) he set out once more, but his colleagues never saw his face again. Passing through many places hitherto unvisited in Bolivia, he had sold all his books—over one thousand copies in Spanish—and was on his homeward journey when he was murdered near Santiago Cotagaita on the 16th July. His money was untouched, and subsequent enquiry left no doubt that he had fallen a victim to religious fanaticism, had been stoned to death for distributing the Word of Life, and that his assassins had been allowed to escape. In his last letter occurred the words : " Remember me in your prayers, as I do you in mine, that as the sufferings of Christ abound in us, so our consolation may abound " !

And there were many others like them, both of the American Bible Society and of the British and Foreign Bible Society, who for more than a century have risked all to get the Book of God into the hands of these people.

Judged by the numbers circulated, the results are small. The American Bible Society Reports do not distinguish the figures for these three countries, but they show that in their Upper Andes Agency, which includes Bolivia, Peru, Ecuador and the southern half of Colombia (Chile is part of their La Plata Agency), that Society circulated 64,655 copies in 1928. Dr. North, the secretary of the American Bible Society, estimates that of these approximately 50,000 were for the areas here reviewed. The British and Foreign Bible Society's Report for 1929–30 shows a total circulation of 123,830 in the three countries as compared with 114,599 in the previous year. The two Societies together, therefore, only account for some 160,000 to 170,000 books.

Apart from Spanish and other European tongues, the number of languages and dialects of these districts in which portions of Holy Scriptures exist, is only five, three of these being forms of Quichua, the tongue of the ancient Incas ; another is Aymara, spoken by a race of Indians both in South Peru and Bolivia ; the fifth is Mapudungu, the speech of the Araucanian Indians in South Chile and the Argentine. For the Quichuas the New Testament and Psalms exist in the Peruvian dialect. The version was begun as far back as 1823 under James Thomson, who arranged for a native of Cuzco to make a version of the New Testament. This was never published, nor was a version of the Psalter similarly made in 1830 by Vincent Pazos Kanki, the son of an Aymara mother.

It was not till 1880 that a fresh translation of St. John, prepared by J. H. Gybbon-Spilsbury, of the South American Missionary Society, was actually issued by the British and Foreign Bible Society, the earliest printed version in Quichua. This was followed in 1901 by a translation of St. Luke made from the Spanish by Mrs. Clorinda Matto de Turner, a native of Cuzco, followed by John, Acts and Romans in the same year, Mark 1903, Matthew 1904 and John 1907. Mrs. de Turner's version was published by the American Bible Society.

The Bolivian form of Quichua possesses the New Testament and Psalms published by the British and Foreign Bible Society and American Bible Society jointly, translated by George Allan of the Bolivian Indian Mission with the help of Antonia Salazar, Moises Orruel, Crisologo Barron, and Margarita Hudspith, Mr. Allan's daughter.

In the Huánuco province the dialect of Quichua varies somewhat from ordinary Peruvian, so a special edition of St. Matthew was prepared by Lazaro Chocano and T. Webster Smith of the Evangelical Union of South America and published by the Scripture Gift Mission. This was followed by an edition of the Four Gospels similarly prepared, published by the British and Foreign Bible Society and the American Bible Society jointly in 1923.

The story of the Aymara version brings us back to Vincent Pazos Kanki, who made a translation of the whole New Testament more than one hundred years ago. Of this only St. Luke's Gospel was ever published. It appeared in 1829 and has been thrice reprinted, the latest is dated 1921. A translation of St. Mark's Gospel, prepared by Angel Medina and N. Peñaranda under the supervision of the Rev. H. C. McKinney, has just (1929) been published with the joint imprint of the two Societies.

Lastly comes Mapudungu, "the speech of the land" as the name of the people, Mapuche, means "the people of the land." The principal translator here is Charles A. Sadleir, formerly of the South American Missionary Society, now of the Araucanian Indian Mission, who along with a *cacique* (chief) named Ambrosio Paillalef, made a version of Genesis i.–iii., Luke, Acts, Revelation xix.–xxii., and sentences from St. John and other books of the Bible. This was privately published in 1901. In 1918 the British and Foreign Bible Society published a version of St. Mark, translated by C. A. Sadleir, who at present is engaged in making a version of the whole New Testament.

But what is all this among so many?

NOTE.—The National Bible Society of Scotland has made liberal grants of Testaments and Scripture portions to the countries surveyed:—

	Testaments.	*Portions.*	*Totals.*
Chile	6,850	55,550	62,400
Peru	2,475	58,350	60,825
Bolivia	1,050	10,500	11,550
	10,375	124,400	134,775

In Chile these Gospels have been sent to nine workers in six of the mission stations; in Bolivia to six missionaries in six stations; in Peru to seventeen missionaries in twelve different stations. These numbers include Testaments and Bibles obtained from the two Bible Societies already mentioned, as well as a number provided by the Scripture Gift Mission.

INDEX

A.

Abancay, 89.
Abrill, Señor, 80.
Aconcagua, 14.
Adventists. *See* Seventh-Day Adventists, General Conference of.
Afghanistan, 136.
Africa, 12, 30.
Agriculture, 17, 20, 87, 119, 132, 135.
Aguaruna Indians, 83, 89.
Alakaluf Indians, 21, 45.
Alcoholism, 44, 73, 123, 124.
Allan, G., 128, 132, 175. *See* Bolivian Indian Mission, The.
Almagro, Diego De, 21.
Altiplano, The, 108, 110, 114, 115, 120, 129, 133, 134, 137.
Alto Peru, 115, 116.
Amazon, River, 57, 109, 130, 142.
American Bible Society, The, 31, 78, 79, 82, 125, 173–175.
American Board of Commissioners for Foreign Missions, The, 173.
American and Foreign Christian Union, The, 29.
American Institute, The, 133.
Ancachs, Dept. of, 57, 59, 83, 84.
Ancon, Treaty of, 23.
Andean Indians, The, 125.
Anglican Church, The, 27, 44. *See* South American Missionary Society.
Antarctic Ocean, 55.
Antofagasta, 16, 23, 119.
Antofagasta-Oruro Railway, 14–15.
Apolobamba, Nudo of, 108.
Araucania, 18, 20, 44.
Araucanian Indians, 18, 20, 44, 174.
Araucanian Indian Mission, The, 175.
Arequipa, 57, 79, 87, 89.
Argentina, 12–14, 21, 27, 44, 67–69, 111, 131, 134, 139, 173, 174.
Arica, 23, 119.
Arica-La Paz Rly., 14.
Assemblies of God of Sweden, The, 130, 134.
Assemblies of God of U.S.A., The, 83, 130.
Atahualpa, 63.
Atlantic Ocean, 57, 120.
Ausangate, Mt., 57.
Ayacucho, Battle of, 68, 116.
Ayacucho, 89.
Aymara Indians, 59, 108, 113–15, 128, 130, 132, 137, 139, 141.
Aymara Language, 174, 175.
Azángaro, Province of, 59.

B.

Balmaceda, José Manuel, 24.
Baltimore, 78.
Baptists, 69. *See* Southern Baptists.
Barker, Mr., 84.
Barron, Crisologo, 175.
Basques, The, 19.
Belaunde, Andrés Victor, 69.
Beni, Dept. of, 109, 119, 134, 135, 142, 143.
Beni, River, 109, 142.
Beresford, Sir John, 67.
Bible Institutes, 88, 89, 99, 100.
Bio-Bio, River, 22.
Bogota, 173.
Bolivar, Simon, 68, 116.
Bolivia, 12, 14, 15, 21, 24, 30, 107–143.
  Geography, 107–113.
  History, 23, 114–117.
  Present Conditions, 118–124.
  Missions, 125–133, 163–172, 173–175.
  Occupation, 133–143.
Bolivian Friends' Holiness Mission, The, 130, 134.
Bolivian Indian Mission, The, 126–129, 132–135, 139, 140, 142, 175.
Bolivian National Church, The, 140.
Brand, Mr. and Mrs., 83.
Brazil, 110, 120, 130, 134.
Brethren, The, 84, 126, 133, 134. *See* Christian Missions in Many Lands.
Brigham, John, C., 78, 173.

Bright, Charles H., 81–83
British and Foreign Bible Society, 27, 31, 77, 82, 125, 173–175.
British and Foreign School Society, The, 27.
Bryce, Viscount, 19.
Buenos Aires, 30, 40, 173.
Buenos Aires, Viceroyalty of, 115.

C.

Cadiz, 68, 70.
Cahuapanas, 84.
Cajamarca, 63, 65, 83, 89, 91.
Calca, 87.
California, 12, 28, 83.
Californian Holiness Church, The, 83.
Callao, 72, 79–83, 86, 97.
Callejón de Huaylas, 83.
Campa Indians, 84, 89.
Canada, 126.
Canadian Baptist Foreign Mission Board, The, 126, 127, 132, 133. *See* Reekie, A. B.
Canton, 58.
Canut de Bon, John, 30.
Canutos, The, 30.
Cape Horn, 11, 13, 14, 20, 78, 173.
Capuchins, 44, 110.
Cautin, Province of, 44.
Caxamarca. *See* Cajamarca.
Centeno, Diego, 116.
Central Railway, 82.
Cercado, Province of, 121.
Cerro de Pasco, 56.
Chacabuco, Battle of, 23.
Chachani, Mt., 57.
Chaco, Territory of, 119, 135, 142.
Charcas, Audiencia of, 115.
Charles V., 115.
Checacupe, 87.
Chicha, 123, 124. *See* Alcoholism.
Chiclayo, 83.
Chile, 11–50, 68, 69, 110, 111, 115, 117, 119, 148–154, 173–5.
Chillán, 12, 16.
Chiloé, 13, 15.
Chimu Indians, 62.
Chincha Alta, 86.
Chinese, The, 58.
Chiquimula, 130.
Chiquitano Indians, 130.
Chiquitos, Province of, 130.
Chiriguano Indians, 131.
Chocano, Lazaro, 175.
Cholo, The, 112, 113, 121, 124, 128, 133, 135. *See* Mestiço.
Chono Indians, 21.
Christian Missions in Many Lands, The, 129. *See* Brethren, The.
Christian and Missionary Alliance, The—
  Chile, 31, 38, 49.
  Peru, 84, 89, 100.
Christian Missionary Alliance, The, 28.
Chuquisaca, Department of, 133, 142.
Church of the Nazarene, The, 83, 89.
Clark, Ray B., 89.
Climate—
  Chile, 12–14.
  Bolivia, 108–110, 119, 137, 141.
  Peru, 57.
  Humboldt Current, 55.
Coca, 59, 108.
Cochabamba, 112, 119, 121, 124–129, 133. 142.
Cochabamba, Dept. of, 130, 132, 134, 142.
Cochabamba Valley, 112, 113, 128, 135, 137.
Cochrane, Lord, 68.
Collas, 115. *See* Aymaras.
Collasuyu, 115.
Colombia, 82, 116, 174.
Colonias, Territorio de, 119, 130, 142.
Commerce and Finance, 16, 36, 37, 118–120, 134.
Communications—
  Aerial, 120.
  Railways, 14, 56, 82, 89, 96, 108, 117, 119, 120, 133. 134.
  Rivers, 109, 120.
  Roads, 56, 90, 96, 119, 120.
Concepción, 12, 16, 32, 45, 47.
Concepción (Bolivia), 143.
Conway, 107.
Cordilleras, The, 11, 55–57, 68, 107, 108.
Coropuna, Mt., 57.
Crucero Alto, 57.
Cullen, Mr., 83.
Cuzco, 57, 59, 63, 65, 72, 81, 82, 84, 87, 89, 90, 115, 174.

D.

Darwin, Charles, 45.
Dictatorship, 24.
Don Felipe, King, 64.
Dundee, 12.

E.

Easter Island, 15.
Echoes of Service, 129.
Ecuador, 56, 61, 174.
Edinburgh, 12, 55, 83.
Education—
  Chile—
    State, 17.
    Mission, 27, 29, 32–34.
  Peru—
    State, 70, 95.
    Mission, 77, 78, 82, 86, 89, 91, 94, 95.
  Bolivia—
    State, 120, 121.
    Mission, 128, 129, 133, 138.
Egypt, 13.
El Beni. *See* Beni, Dept. of.
Encinas, J. A., 73.
Equator, The, 55.
Erie, Lake, 108.
Esquimaux, 20.
Evangelical Union of S. America, The, 83, 84, 87, 89, 96, 100, 175.

F.

Ferñao De Magalhaes, 21.
Fiesta, 73, 74, 123.
France, 55, 67.
Franciscans, The, 109.
Free Church Mission, The, 83.
Free Church of Scotland, The, 83, 89, 92, 100.
Friends' Church of California, The, 130.

G.

Galera Tunnel, The, 57.
Gálvez, José, 74, 75.
Gardiner, Allen, 125. *See* South American Missionary Society.
German Evangelical Church, The, 31.
Germany, 12, 55.
Gilliland, Mr., 78.
Gonzales, Frederico, 125.
Great Britain, 16, 118.
Guaporé, River, 142.
Guarayo Indians, 129.
Guasca, Inca, 20.
Guatemala, 130.
Guinness, Grattan, H., 82, 126.
Gybbon-Spilsbury, J. H., 174.

H.

Hamilton, G., 129.
House of the Sun, 65.
Huacho, 83.
Huánuco, 84, 89, 175.
Huancavelica, 89.
Huancayo, 83, 84, 86, 89.
Huancayo, Dept. of, 89.
Huantura, 87.
Huarisata, 130.
Huarochiri, Province of, 89.
Huascarán, Mt., 57.
Huaylas, Callejón de, 59, 83.
Hudspith, Margarita, 175.
Humboldt Current, 55.
Hurlburt, Mr. 84.

I.

Ibañez, José, Manuel, 29.
Ica, 72, 83, 86, 89.
Iglesia Evangélica, The, 96.
Illampu, Mt., 107.
Illegitimacy, 18, 121.
Illiteracy, 17, 69, 120, 139.
Illimani, Mt., 107.
Incas, 20, 59–67, 113, 115, 174.
Indians, 13, 19, 20, 22, 27, 59, 60, 63, 65–67, 73, 74, 84, 87, 90, 96, 100, 108–110, 112, 113, 116, 118, 121, 125, 128, 130–133, 137–139, 142, 174.
  Aguaruna, 83, 89.
  Alakaluf, 21, 45.
  Andean, 125.
  Araucanian, 18, 20, 44, 174.
  Aymara, 59, 108, 113–115, 128, 130, 132, 137, 139, 141.
  Campa, 84, 89.
  Chimu, 62.
  Chiquitano, 130.
  Chiriguano, 131.
  Chono, 21.

Indians.
Colla, 115. *See* Aymara.
Guarayo, 129.
Izoceño, 131.
Mapuche, 44, 175.
Moluche, 44.
Ona, 21, 45.
Phuenche, 44.
Quichua, 59, 113, 132, 137, 139, 141, 142, 173, 174.
Siriono. *See* Guarayo.
Yaghan, 15, 21, 45.
Inland South America Missionary Union, 84, 130, 134.
Inquisition, The, 68, 77.
Intelligentsia, The, 35, 40, 41, 92, 123.
Intihuatana, 62.
Iquique, 16, 32.
Iquitos, 84.
Irish Baptist Foreign Mission, The, 84.
Italy, 55, 71.
Izoceño Indians, 131.
Izozog, 131.

J.

Japanese, 58.
Jarrett, John L., 81–83.
Jauja, Province of, 88, 89.
Jesuits, The, 109.
Jones, Stanley E., 41.
Juan de Padilla, 66.
Juan Fernandez Islands, 15, 45.
Jujuy, 173.
Juliaca, 89.
Junín, Battle of, 116.
Junín, Department of, 87.
Juntas, 67.

K.

Kanaka Slaves, 58.
Kanki, Vincent Pazos, 174, 175.

L.

Lancaster, Joseph, 27.
Lancastrian System, The, 69.
Languages. *See* Aymara, Quichua.
La Paz, 107, 108, 110–112, 115, 119, 121, 122, 125, 126, 128–130, 133, 138, 141.
La Paz, Dept. of, 112, 130, 132, 141.
La Plata Agency, 174.
La Revista, 96.
Latin American Evangelization Campaign, The, 139.
Leadership, 33, 34, 88, 99, 100.
Leguisamo, Mancio Sierra de, 64.
Leprosy, 15.
Lhasa, 111.
Lima, Dept. of, 90.
Lima, 23, 63, 68–70, 77, 78, 81–84, 86–89, 97, 173.
Archbishopric of, 71, 72, 75, 94, 95.
Audiencia of, 115.
Viceroyalty of, 63.
Literature—
Need of, 34.
Bolivia, 139.
Central Peru, 87, 96.
Llallagua, 128.
Llama, 20.
Llanquihue, 44.
Lloyd Aereo Boliviano, The, 120.
London, 81.
Loreto, 97.

M.

Macao Island, 58.
Mackay, John A., 83.
Madeira, River, 120.
Madeira-Mamoré Railway, The, 120.
Madre de Dios, River, 142.
Madrid, 55.
Magallanes, Territory of, 14–16, 47.
Magellan, Straits of, 13, 14, 21.
Maipu, Plains of, 23.
Malleco, Province of, 44.
Mamoré, River, 109, 110, 129, 142, 143.
Mapuche Indians, 44, 175.
Mapudungu, 174, 175.
Marañon, River, 83. *See* Amazon River.
Markham, 63, 66, 67.
Matthews, L., 82, 125, 173.
Maule, River, 20, 61, 115.
McKinney, H. C., 175.
Medical Work, 32, 89.
Medina, Angel, 175.
Mercurio Peruano, 69.
Mestiço, 58, 59, 70. 73. *See* Cholo.

Methodist Episcopal Church.
Board of Foreign Missions, The.
Chile, 29–32, 34, 37–39, 41, 47–49.
Peru, 78, 80, 82, 86, 87, 92, 94, 98, 100.
Bolivia, 126, 128, 132, 133.
Methodists. *See* Methodist Episcopal Church, Board of Foreign Missions, The.
Mexico, 18, 72, 77, 112.
Milne, A. M., 125.
Mollendo, 87, 119.
Moluche Indians, 44.
Mongiardino, José, 173.
Monsefu, 83, 89.
Montaña, The, 55, 57.
Montevideo, 40, 125.
Monzó, Julio Navarro, 138.
Moyobamba, 83, 89.
Muñecas, Province of, 141.

N.

Napoleon, 67.
National Bible Society of Scotland, 175.
Nationalism, 22, 34, 35, 40, 91, 92, 98, 140.
Navarrette, José Francisco, 77.
Nazca, 83.
Negroes, 18, 58.
Newell, Mr., 82.
New York, 12, 29, 30, 84, 173.
New York Herald, 80.
Nitrates, 12, 23, 117.
North, Dr., 174.
Nuflo De Chavez, Province of, 143.

O.

O'Donovan, Dr., 77.
O'Higgins, General, 23.
Ona Indians, 21, 45.
Oroya, 82.
Oroya, Province of, 89.
Orruel, Moises, 175.
Oruro, 110, 112, 113, 118, 126, 128, 130, 132, 133.
Oruro, Dept. of, 121, 142.

P.

Pacasmayo, 83.
Pacific Ocean, 11, 13, 56, 68, 110, 117.
Pachacamac, 63.
Pachacútec, 115.
Padilla, Juan de, 66.
Paillalef, Ambrosio, 175.
Paracas, 62.
Paraguay, 117.
Paraguay, River, 109, 120, 142.
Pasco, Province of, 89.
Patagonia, 13, 44. *See* Gardiner, Allen.
Payne, W., 126, 129.
Peñaranda, N., 175.
Pentecostal Church, The, 30, 38, 48, 49, 83.
See Assemblies of God of Sweden, The.
Assemblies of God of U.S.A., The.
Penzotti, Francisco G., 79, 80, 82.
Perené, Region, 84.
Peru, 18, 21, 23, 24, 27, 30, 55–102, 110, 116, 117, 119, 129.
Geography, 55–60.
History, 23, 61–68.
Present conditions, 69–76.
Missions—History, 77–85.
Missions—Present conditions, 86–100, 155–62, 173–5.
Peruvian Church, The. *See Iglesia Evangélica.*
Peters, F. J., 81–83, 126.
Philadelphia, 12.
Phuenche Indians, 44.
Pichis, River, 84.
Pilcomayo, River, 109, 142.
Pisco, 90.
Pitumarca, 87.
Pizarro, Brothers, 21, 63.
Francisco, 115.
Hernando, 63.
Plate, River, 49.
Polynesia, 15, 58.
Pongo de Manseriche, 56. *See* Marañon River.
Poopó, Province of, 121.
Positivism, 27.
Potosí, 112, 115, 118, 125, 129, 142.
Potosí, Dept. of, 112, 120, 128, 132, 134, 135, 141.
Potosí-Sucre Railway, 119.

Presbyterian Church, Board of Foreign Missions of, The, 29, 31, 32, 34, 38, 39, 41, 48, 49.
Presbyterians. *See* Presbyterian Church, Board of Foreign Missions of, The.
Punta Arenas. *See* Magallanes, Territory of.
Puerto Bermudez, 84.
Puerto Montt, 20.
Puerto Suarez, 109, 120, 130, 143.
Puno, Dept. of, 59, 89, 90, 96, 97.
Punrun, Lake, 108.

Q.

Quechua. *See* Quichua.
Quichua Indians, 59, 113, 132, 137, 139, 141, 142, 173, 174.
Quichua Language, 115, 125, 128, 132, 174, 175.
Quillacollo, 128.

R.

Railways, 14, 56, 82, 89, 96, 108, 117, 119, 120, 133, 134.
Reekie, A. B., 126.
Reekie College, 128.
Regions Beyond Missionary Union, The, 83, 125.
Religious Liberty, 25, 26, 28, 29. *See* Roman Catholic Church; Penzotti, Francisco.
Riberalta, 130, 134.
Roads, 56, 90, 96, 119, 120.
Robinson Crusoe's Island, 15.
Roman Catholicism—
  Chile, 25–28, 37, 42–44, 50.
  Peru, 66, 71–76, 85, 93–95.
  Bolivia, 122–124, 126, 137, 138.
  Official Relations, 25, 42, 43, 71, 79, 95, 122, 126, 127. *See* Inquisition; Lima, Archbishopric of; Penzotti, Francisco; Capuchins; Franciscans; Jesuits.
Rowdon, R. R., 129, 133.
Royal Mail Co., 15.
Rubber, 130.

S.

Sabado de Gloria, 80.
Sadleir, Charles, A., 175.
Salazar, Antonio, 175.
Salta, 173.
Salvation Army, The, 31, 83, 130.
San Antonio, 131.
San Domingo, 65.
San Francisco, 78.
San Ignacio, 143.
San Juan, 173.
San Martín, José de, 23, 68, 69.
San Pedro, 128, 133.
San Pedro Mission, The, 127, 131.
San Rafael, 143.
Santa, River, 56.
Santa Cruz, 109, 112, 119, 120, 129, 130, 131, 134, 143.
Santa Cruz, Dept. of, 109, 119, 130, 134, 135, 142, 143.
Santa Lucia, 22.
Santa Rita, 75.
Santiago, 12, 16, 17, 22, 23, 29, 32, 41, 47.
Santiago Cotagaita, 174.
Scotland, 12, 13.
Scripture Gift Mission, 175.
Seamens' Friend Society, The, 28.
Señor Del Mar, 72.
Señor De los Milagros, 72, 74.
Señor de los Temblores, 72.
Señor de Luren, 72.
Seventh-Day Adventists, General Conference of, The, 31, 84, 85, 89, 90, 96–98, 121, 129, 132, 136, 139, 141.
Sicuani, 56, 87.
Siriono Indians. *See* Guarayo Indians.
Smith, T. Webster, 175.
Social Conditions, 18, 26, 35, 36, 43, 73, 74, 90, 93, 121, 123, 124, 138, 139.
Sorata, 130.
South American Missionary Society, The, 27, 44, 45, 125, 131, 134, 175.
Southern Baptists, 31, 32, 49.
South Pole, 14.
Spaniards, 19, 21–23, 63, 114, 115.
Spiritualism, 27.
Spain, 13, 22, 25, 66, 67, 71, 115.
Stahl, Rev., 129.
Stark, A. R., 81, 82.

Strachan, Harry, 139.
Sucre, 112, 116, 121, 125, 126, 129, 133, 137, 142.
Sucre, Antonio José de, 68, 116.
Sugar Laws. *See* Agriculture.
Switzerland, 12, 13, 136.
Syrians, 58.

T.

Tacna, 23, 24, 47.
Talca, 12, 16.
Talcahuano, 16.
Tarapacá, Province of, 23.
Tarata, Province of, 112.
Tarma, 82, 88.
Tarma, Province of, 89.
Tarija, 112, 142.
Tarija, Department of, 112, 119, 133, 142.
Taylor, William, 29, 78, 79.
Temuco, 16, 18, 32.
Texas, 71.
Theosophists, The, 26, 96.
Thomson, James, 27, 28, 69, 77, 82, 173, 174.
Tiahuanaco, 114.
Tibet, 111, 136,
Tierra Del Fuego, 15, 21, 45, 125.
Tin, 118.
Titicaca, Lake, 21, 59, 84, 108, 110, 113, 114, 119, 120, 128, 129.
Todos Santos, 130, 140.
Toledo, Viceroy, 61, 66.
Toribio, St., 66.
Transandean Railway, The, 14.
Transit and Building Fund Society, The, 30.
Trinidad, 110, 143.
Trumbull, David, 28, 29, 43.
Trujillo, 62, 77, 80, 82.
Tucuman, 173.
Tupac Amaru, 67.
Tupac-Yupanqui, 115. *See* Incas.
Tupiza, 125.
Turner, Clorinda Matto de, 174.

U.

Unevangelized Regions.
  Chile, 45–47.
  Bolivia, 141–143.
Union Church, 28, 29.
Union Work, 31, 34, 38, 41.
United States of America, The, 12, 25, 80, 81, 83.
Urco, 87.
Urubamba, 84.

V.

Valdivia, 13, 16, 22, 44.
Valparaiso, 12, 16, 22, 27–29, 32, 47, 78, 173.
Varetto, Juan, 139.
Vatican, The, 79, 95.
Vaughan, Father, 79.
Velasco, Province of, 130, 143.
Vigil, Francisco de Paula Gonzalez, 78, 79.
Viña del Mar, 16.
Virgin Mary, The, 68, 74.
Vital Statistics, 17, 18, 121.
Vizcaya, 19.

W.

Wars of Liberation, The, 114, 116.
War of the Pacific, The, 23, 24, 30.
Watson, Mr. 83.
Wheelwright, I. W., 78, 82, 173.
Winans, Roger, 83, 89.
Wood, Thomas B., 80–82.

Y.

Yaghan Indians, 15, 21, 45.
Yauyos, 89.
Young Men's Christian Association, The, 31, 92.
Young Women's Christian Association, The, 31.
Yungas, 108, 119, 133.

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THE WEST COAST REPUBLICS OF SOUTH AMERICA

REVIEW OF TEN YEARS EVANGELICAL PROGRESS TO 1938

by

KENNETH G. GRUBB

WORLD DOMINION PRESS
LONDON: FOUNDER'S LODGE, MILDMAY PARK, N.1
NEW YORK CITY: 156 FIFTH AVENUE

SIXPENCE POST FREE PRINTED IN GREAT BRITAIN

PREFACE

SOME TEN YEARS ago the World Dominion Press published short surveys of evangelical work in the various republics of South America. In 1938 some supplementary material was prepared with the intention of bringing these surveys up-to-date and inserting it in them. It subsequently appeared, however, that much of this material was suitable for publication as a separate pamphlet, and it has, therefore, been decided to issue it in this form. Footnote references to the original survey are given, but the account given here of the present situation is quite intelligible in itself.

The survey to which this pamphlet refers and which can still be obtained from the World Dominion Press is : *The West Coast Republics of South America* by Kenneth G. Grubb, published in 1930, price 5*s.* (post paid 5*s.* 6*d.*, $1.50).

ALEXANDER MCLEISH,
Survey Editor.

August, 1939.

THE WEST COAST REPUBLICS OF SOUTH AMERICA

CHILE

CHILE SUFFERED VERY severely in the economic depression; the nitrate industry, which was already facing the competition of the synthetic product, almost completely collapsed. There has been some recovery, but even to-day the country only supplies 8 per cent of nitrogenous fertilizers, as against 90 per cent in 1913. The workmen employed in the industry have declined from 61,000 in 1927 to 23,715 in 1936. Of recent years, however, there has been rapid economic improvement through more diversified production. The copper and gold mines and iron ore deposits are now being exploited on a larger scale than ever before, and there has been a marked development of local industries.

Coincident with the collapse of the economic structure there was political disturbance, and in 1931–2 no fewer than seven acting Presidents held the highest executive office. In 1932 Don Arturo Alessandri, who had twice previously been President, was elected for six years. He was succeeded, late in 1938, by Don Pedro Aguirre Cerda, the candidate of the Popular Front of the left-wing parties, who was elected by a small majority. The Conservative, or Church Party, seems to be losing some of its influence. Communism has many followers and makes headway both among the school teachers and the under-privileged. In 1938 a "Security Bill", aimed chiefly against Communists, was passed into law. The National Socialist Party, which was banned in 1934, has reconstituted itself and grown rapidly. Its attempt, however, to seize the power by revolution in 1936 failed.

The total population recorded in the census of 1930 was 4,287,445. In 1937 it was estimated at 4,585,705.

On the whole there has been little change in the evangelical situation in the last ten years. The World Dominion Press Survey of 1930 records 18,751 church members; the returns of 1938 show 27,245. This figure, however, includes the German Evangelical Church, which has 5,714 members, whereas the Survey figures omitted the German community and the Adventists; if these groups are deducted from the 1938 total we have 19,043 in the same categories as 1930. The actual change, therefore, has been small.

Considerable ambiguity surrounds the real status and extent of the Pentecostal movement. Some years ago this Church passed through times of great difficulty and dissension, but more recently it seems to have recovered its vitality, and remains a widespread and growing movement. Under these circumstances it is probably best to retain the same figures as were used in the survey.

The following are the comparative membership figures of five of the eading churches:—

	1928	1938
Methodist Episcopal ...	2,711	2,899
Presbyterian	1,382	1,448
Assemblies of God ...	10,370	10,370
Southern Baptist... ...	1,467	2,480
Christian and Missionary Alliance	1,492	1,460

The progress made by the Baptists is encouraging.

The number of foreign workers, owing to financial stringency and reduction of educational commitments, has dropped from 142 to 123. The Christian and Missionary Alliance, from motives of general policy, has withdrawn all but one couple of their missionaries who are engaged in special evangelistic work. A financial subvention to the Churches is, however, being continued, as they have only two self-supporting churches. Throughout Chile there is a movement towards self-support, although little has actually been accomplished.

The Churches have, however, given much attention to the raising of the social standards of their own members and of the community, and in this they have been assisted by the educational institutions. Vacation Bible Schools and Young People's Institutes have been held, and campaigns carried on against alcoholism and prevalent social evils. Chile is also one of the countries where there is a considerable interest among groups of thinking men who have little or no connection with the evangelical churches. Dr. George Howard, the special evangelist of the Committee on Co-operation in Latin America, has his headquarters in Santiago, and delivers lectures in colleges, institutes, theatres and public halls. For some time a young Chilean of means in Santiago held evangelical services in a private chapel which he had built for himself.

The occupation of the field has, in general, changed little in the period under review. The Methodist Church is the only agency in the Atacama province of the north, and, with the Salvation Army, it shares responsibility for the Tarapaca province (pop. 120,000). The mining communities in the largely desert region of northern Chile present a special problem, as the population is constantly shifting, hard to control, and ready to question the motives of any preacher who comes among them. Farther south, in the Teniente mining area near Rancagua, the Glynn Vivian Miners' Mission has a special work among these men.

An interesting example of co-operation is found in the work of the Bible Societies. At the end of 1935 the British and American Societies entered into an agreement by which the British Society should administer a united work in Chile on behalf of both Societies, and the American should do the same in Uruguay. The results in Chile have been very encouraging. Ten colporteurs are jointly supported, headquarters were established in Santiago, and the combined circulation of 111,396 books in 1936 was the highest ever recorded for the country; in 1937, however,

this again rose to 180,048. At the same time the expenses of administration have been reduced.

The following changes have taken place in the distribution of mission stations :—

British and Foreign Bible Society.—Closed: Valparaiso. *Added:* Santiago.

Assemblies of God.—Closed: Valparaiso.

Southern Baptist Convention.—Closed: Talca. *Added:* Antofagasta, Santiago.

Seventh-Day Adventists.—Closed: Chillán.

Christian Missions in Many Lands (Brethren).—*Closed:* Concepción.

Presbyterian Church of U.S.A.—Added: Linares.

Seventh-Day Adventists.—Added : Magallanes.

Glynn Vivian Miners' Mission.—Added: Rancagua.

Committee on Co-operation in Latin America.—Added: Santiago.

PERU

The most notable event of recent years was the fall, in 1930, of the Dictator, A. B. Leguia, who had dominated the country since 1919. After a period of confusion, General Sanchez Cerro was elected President, but was assassinated in 1933. He was followed by General Oscar Benavides, who settled the Leticia, boundary dispute with Colombia (1934) through the good offices of the League of Nations, and, after some hesitation, suppressed the Socialist Aprista Party, led by Raul Haya de la Torre. In 1936, General Benavides' term of office was extended to 1939; Congress voted its own dissolution, and he was given dictatorial powers.

In general the administration is Conservative; and Radical or Socialist organizations are regarded as subversive, and are being suppressed. A new constitution was voted in 1933. This gives the State "national patronage" of the Church. "Respecting the sentiments of the national majority the State protects the Catholic, Apostolic, and Roman religion. Other religions enjoy liberty for the exercise of their respective cults" (Part XIV, Art. 232). The Roman Catholic faith is nominally considered to be the religion of all schools, public and private, but, in practice, a wide tolerance has been exercised. The rising spirit of nationalism has, however, led to measures which affect evangelical work; 80 per cent of staff of all schools must now be Peruvian, and 80 per cent of the total salaries must be paid to them.

Peru was severely hit by the world economic depression of 1929, but, more recently, there has been a return to relative prosperity; budgets have been balanced and large public works executed. Neither have social problems been wholly neglected. There is a great desire for education, and primary school enrolment reached 484,246 in 1936, but dropped to 468,617 in 1937. Standards have risen in secondary schools, and in Lima private schools have trebled in number in recent years.

The University of San Marcos, which was closed in 1932, was reopened three years later. In 1937 a Bureau of Indian Affairs was created to deal with all matters connected with the native races.

The popular religious temper remains much the same, and there have been the usual crop of fanatical outbursts in the smaller towns and villages. In the period of 1937–8 certain evangelical bodies, particularly the Bible societies, experienced much opposition from local officials, and this was traced to pressure from the Roman Catholic episcopate. On representation being made to the Government, instructions were issued requiring such persecution to cease. Political propaganda is forbidden in Peru, and a common device has been to try and implicate colporteurs and preachers as agents of a proscribed political party.

Certain changes have taken place in the evangelical situation, but these have not been so great as in some other republics. The larger Christian educational institutions at Huancayo, Callao, Lima, and Arequipa continue to maintain full enrolments, but the number of missionary teachers has been reduced. The former medical work of the Methodist Mission near Lima has now become the British-American Hospital; that of the Free Church of Scotland at Moyobamba and of the Evangelical Union of South America at Urco continue, as do the dispensaries and district nursing at other centres. In addition, the Peruvian Inland Mission has now six nurses at Lamas, near Moyobamba. Official requirements make extension of medical work under medical missionaries even more difficult than in the past. The publication of periodicals at Lima through the Evangelical Union of South America has been regularly maintained. There has been some development of Bible institutes, as instanced in the Bible School at Iquitos of the Inland South America Missionary Union; the two schools at Lima, one of which belongs to the Assemblies of God; and that at Monsefú of the Church of the Nazarene.

At Lima and in the central sierra close co-operation has been developed between the Christian and Missionary Alliance, the Evangelical Union of South America, the Independent Board of Presbyterian Foreign Missions which established its first station in 1937, and the Free Church of Scotland. They join in maintaining the Peruvian Bible Institute, which was founded in 1931, and now has 11 students.[1] Quite a few students who have completed the course are at work in different parts of the field. The same missions together share the responsibility for the publication of the magazine *Renacimiento*, which is conducted by the Evangelical Union. The first three work together in the central sierra for the development of the Iglesia Evangélica Peruana.

In the regional occupation of the field there have been some changes. In the north the Church of the Nazarene has passed through a difficult period, but is now in a position to advance and has established a station at Sullana in Piura, a department of 300,000 population. A new mission, the Peruvian Inland Mission, with a staff of ten ladies, now occupies

[1] See p. 100.

three stations in the interior department of San Martín. In the centre, not only the Iglesia Evangélica Peruana, but also the Methodists have consolidated their position and increased their numbers. In the south the Evangelical Union of South America has entered the region designated as unoccupied in the survey,[1] and in addition to the stations of Cuzco, Calca, Abancay, Huantura and Arequipa mentioned in the survey have occupied Ayaviri, Talavera and Paucartambo. The Independent Board for Presbyterian Foreign Missions have now a station in Ayacucho, and have accepted responsibility for the Ayacucho-Huancavelica field through an arrangement with the Iglesia Evangélica Peruana. The towns of Puno and Juliaca, in the Andes, have been entered by the Irish Baptist Foreign Mission, as well as Tacna, near the Chilean frontier. The Evangelical Union has over 300 members in this field. The Seventh-Day Adventist work in Peru, most of which is concentrated in the department of Puno, has declined somewhat, judging by statistics. This decline was greater some years ago; it seems that the movement is now expanding anew.

In the interior forests an active work of evangelization has been carried on. Much travelling along the rivers has been done from Iquitos by the Inland South America Missionary Union, which has established new stations at Contamana and Cahuapanas. The Brethren have sent missionaries to Yurimaguas and Pucalpa; and independent workers reside at Pevas, near the Brazilian frontier. When this work is taken with that of the Peruvian Inland Mission it is seen that the more important centres of the interior are now occupied. With the extension of the Evangelical Union in the southern sierra there is now at least a sprinkling of missionaries in many of the formerly unoccupied sections of the country.

In the following departments there are no mission stations: Tumbes (pop. 12,000), Ica and Huancavelica (pop. 350,000), Moquegua (pop. 40,000). The first of these regions in the extreme north is visited by the Church of the Nazarene. In Ica there is one Peruvian worker (Methodist), and Huancavelica is in the projected field of the Independent Board. Tacna, an adjacent province to Moquegua, has recently been entered by the Irish Baptists.

Greater attention has been given in the past decade to the evangelization of the Indians, and work among them has been encouraging. A large part of the membership of the Iglesia Evangélica Peruana is Indian, and in the mining region of the central sierra new churches have come into existence. The new stations founded in the south serve Indian communities, and in spite of frequent opposition from whites, congregations have been formed and the testimony maintained. Bilingual Indians have assisted both in this work and in that of the Bible Societies. The New Testament in Bolivian Quichua has proved to be intelligible to the Quichua Indians in south Peru, at any rate, as far as Huancavelica. The question of the revision of translation and orthography of the language is now under discussion.[2]

[1] See p. 89.

[2] See p. 13 of this Review.

The following figures show the statistical changes of ten years development:—

Mission	Missionaries.		Church Members.	
	1929	1938	1929	1938
Amazon Valley Faith Baptist Mission	—	2	—	20
American Bible Society	2	2	—	—
Assemblies of God	11	12	42	309
British and Foreign Bible Society	2	2	—	—
Christian and Missionary Alliance	11	8	15	—*
Christian Missions in Many Lands (Brethren)	—	6	—	?
Church of the Nazarene	6	8	223	338
Evangelical Union of South America	26	33	596	400*
Free Church of Scotland	18	14	56	109
Holiness Church of California	2	5	92	120
Iglesia Evangélica Peruana	—	—	—	962*
Irish Baptist Foreign Mission	4	8	15	45
Inland South America Missionary Union	11	11	31	60
Independent	—	3	—	30
Independent Board of Presbyterian Foreign Missions	—	2	—	17
Methodist Episcopal Church	37	11	724	1,119
Mid-Peruvian Mission	—	4	—	?
Peruvian Inland Mission	—	10	—	12
Salvation Army	?	8	155	107
Seventh-Day Adventists	60	28	8,521	7,520
Young Men's Christian Association	4	—	—	—
Total	194	177	10,470	11,168

* The work of the Christian and Missionary Alliance and the central field of the Evangelical Union of South America are now included in the Iglesia Evangélica Peruana. Only the southern field of the Evangelical Union is given separately.

It will be noticed that the number of missionaries has declined. This is mainly due to a drop in the number of Methodist and Adventist workers, and it would have been greater had it not been for the increase in the undenominational groups, such as the Peruvian Inland Mission, the Mid-Peruvian Mission, and the Brethren. This decline in missionary staff among the denominational bodies, in contrast with an increase among the undenominational ones, is observable elsewhere in the continent. However, in spite of the total drop in missionaries the Church membership has slightly increased. That the increase is not larger is due mainly to a decline of a thousand in the Adventist body. The work of the Christian and Missionary Alliance and the Evangelical Union of South America, represented in the Iglesia Evangélica Peruana, has grown rapidly, and the Methodists have also added nearly 400 to their number.

It is not possible to present comparable figures for national workers. But it is certain that, with some reservations, these—not only in the older areas, but also in the newer ones—are increasing steadily.

The five main problems that await attention are: closer co-operation between existing bodies leading to the development of a strong Evangelical Church, possibly on the basis of the existing work in the centre; the provision of an adequate national leadership for such a Church; the occupation of the regions indicated above; the intensive evangelization of the regions lying between the existing stations, particularly where a response is evident; and the approach to the Indians, directly and through the use of Quichua and Spanish literature including the Bible.

The following changes in the list of mission stations should be recorded[1]:—

Amazon Valley Faith Baptist Mission.—Added: Iquitos (Loreto).

Inland South America Missionary Union.—Closed: Buena Vista, Masisea. *Added:* Contamana (Loreto), Cahuapanas (Junin).

Evangelical Union of South America.—Closed: Oroya, Tarma, Pitumarca, Sicuani. *Added:* Talavera (Apurimac), Huancayo (Junin), Ayaviri (Puno), Paucartambo (Cuzco).

Church of the Nazarene.—Closed: Monsefú, Pomara. *Added:* Chiclayo (Lambayeque), Jaen (Cajamarca), Temushnum (Amazonas), Sullana (Piura).

Seventh-Day Adventists.—Closed: Trujillo, Huancayo, Huacho, Huanta.

Christian and Missionary Alliance.—Closed: Cahuapanas. *Added:* Huacho (Lima).

Irish Baptist Foreign Mission.—Closed: Urubamba. *Added:* Puno (Puno), Juliaca (Puno), Tacna (Tacna).

Assemblies of God.—Added: Lima.

Peruvian Inland Mission.—New stations at Lamas (San Martín), Tarapoto (San Martín), Picata (San Martín).

Christian Missions in Many Lands (Brethren).—New stations at Pucalpa (Loreto), Yurimaguas (San Martín).

Mid-Peruvian Mission.—Station at Urubamba (Cuzco).

Independent.—Stations at Pevas (Loreto) and at Trujillo (Libertad).

Independent Presbyterian Board of Foreign Missions.—New station at Ayacucho (Ayacucho).

Salvation Army.—Added: Trujillo (Libertad).

BOLIVIA

The outstanding political event of the last decade has been the Chaco war with Paraguay, which absorbed all Bolivia's attention and much of her resources. Fighting lasted from July, 1932, to June, 1935, when an armistice was agreed to. On July 21st, 1938, a peace treaty was signed and subsequently ratified by representatives of both countries. The six American nations who promoted the negotiations are the guarantors of a clause by which the two parties agree not to go to war again over the Chaco question. Paraguay has accepted a frontier by which she retains the greater part of the Chaco, but remains east of the Parapiti River, and does not secure the oilfields. A part of the northern section of this frontier is to be the subject of arbitration. Bolivia has free commercial transit across the Chaco and access to Puerto Casado on the river Paraguay. During the war some evangelistic work was carried on among the troops at the front, but the drain of young men from the small Bolivian evangelical churches was a severe setback to the development of their ministry and work as a whole.

In 1936 Colonel Toro was placed in the Presidency by a group of army officers, and he experimented with social and agrarian reforms. But in July, 1937, the same group compelled him to resign, and put in

[1] See pp. 156–161.

his place Colonel Busch,[1] a young officer of 34, of German-Bolivian extraction. He restored the Constitution of 1880 (amended in 1931), but early in 1939 established a dictatorship. Reforms in many directions are overdue, and a vast work of social and political reconstruction is needed. Statistics for 1936 showed that there were 73,854 pupils in schools in a population of 3,226,296 (estimate for 1935).[2] Since then, however, there has been some educational progress, and the Government has opened a number of schools for Indians.

There is a strong desire in many quarters for a separation of Church and State, and for the transference of the official subsidy now given to the Church (99,572 *bolivianos* in 1936) to the Ministry of Education. Legislation, prepared with this purpose in view, has, however, not been approved.

During the years 1928–38 there have been various developments in evangelical work. On the Altiplano and highlands generally the Church has begun to grow more rapidly, and several of the groups show a relatively rapid rate of expansion, although the total membership still remains very small. Nevertheless, when the dislocations caused by the Chaco war are taken into account the picture is by no means discouraging. The following are the membership figures for the churches founded through some of the missions:—

	1928	1938
Canadian Baptists ...	175	389
Methodist Episcopal ...	114	348
Bolivian Indian Mission...	60	80
Seventh-Day Adventists	1,325	2,801
Bolivian Friends	27	405
Central Yearly Meeting of Friends (formerly Friends' Church of California)	50	227

The total for the different bodies is 4,395, an increase of 141 per cent, or 14 per cent per annum. Of this total over three-fifths are contributed by the important Adventist work; in 1938 this proportion was nearly three-quarters.

There is a lack of strong Bolivian leadership in the churches, and the Chaco war has hampered the selection of young men. The Bolivian Indian Mission founded a Bible Training Institute near Cochabamba in 1938 with two students. Church development has, however, been mainly fostered by the Canadian Baptists, and in 1936 the Bolivian Baptist Union was formed to unite seven local churches. These do not all support their own pastors, but the Union maintains two Bolivian evangelists at Viacha and Llallagua. In 1936 the Baptists founded a magazine, *Redención*, in La Paz, which now has a circulation of 3,000, and has helped to promote a sense of fellowship among the believers. But the difficulties of the field can be gauged by the fact that in 1937, in spite of much hard work by missionaries and national workers, the Baptist Union only added nine members to its membership.

[1] Died 23rd August, 1939.
[2] See p. 120.

There has been a considerable change in the distribution of missionaries and stations: the total number of missionaries is now 175 as against 132 in 1928. The following table shows the alterations:—

NUMBER OF MISSIONARIES

	1928	1938
Canadian Baptists ...	20	13
Methodist Episcopal ...	20	18
Bolivian Indian Mission...	54	55
Seventh-Day Adventists...	8	11
Bolivian Friends ...	8	11
Brethren (Christian Missions in Many Lands)...	7	19
Salvation Army	—	6
American Friends ...	—	9
Assemblies of God of U.S.A.	2	?
Assemblies of God (Sweden)	2	?
South American Missionary Society	3	—
San Pedro Mission ...	3	—
Inland South America Missionary Union	5	7
Evangelical Union of South America	—	8
Eastern Bolivia Missionary Fellowship	—	6
New Testament Missionary Union	—	3
Others	—	9
Total:	132	175[1]

Recent years have witnessed many changes in the distribution of workers. There were 42 stations in 1928 and 52 in 1938, but only 20 of the former occur in the later list. Of the stations now existing many have, therefore, been founded in the last ten years. The largest mission in the country, the Bolivian Indian Mission, has naturally experienced most changes. These have been due to several reasons among which are the need of better situated headquarters, the dislocations caused by the Chaco war, the desire to evangelize new territory, concentration upon work among the Indians, and the growing strength of the local church in certain places where the continual presence of a missionary is, in consequence, no longer necessary. Thus, during the period reviewed, four stations have been turned over to Bolivian workers, and the headquarters of the mission transferred from San Pedro to Cochabamba, in

[1] Not including missionaries on furlough.

view of the greater suitability of the latter as an administrative centre. Of the workers in the field in 1928, 37 are still in the service of the mission; while 26 new missionaries have come out during the decade.

To secure continuity of work in a country of such rigorous climatic conditions and subject to political disturbances is naturally difficult. The Canadian Baptists, Methodists, and Salvation Army have maintained their stations in the towns, and the colleges at Cochabamba and La Paz continue to render useful service. The expansion of the American Friends' work represents a real advance among the villages of the department of La Paz, and the Brethren have greatly strengthened their staff and occupied three important centres in the south of the country, Sucre, Tarija, and Tupiza, and one centre for Quichua work at Vitachi, near Aripalka (Potosí). Their staff at Potosí now includes two medical missionaries, who, with a doctor of the Methodist Mission and one of the Adventist, are in Aymara work around La Paz, and are the only missionary doctors in the country. This, however, is a considerable advance on the situation in 1928.

Missions seeking to work in Lowland Bolivia have encountered varying conditions. Agents of the Bolivian Indian Mission have made journeys in the Beni, but have found the Indians very few in number. After several experiments they have established stations at Trinidad (the capital) and San Ramón. In the area to the south of Santa Cruz there have also been changes. The South American Missionary Society had to close its work on the opening of the Chaco war and has not been able to resume it. The San Pedro Mission has ceased to exist, but the Eastern Bolivia Fellowship, formed in 1938, hopes to gather together the few scattered Christians around Charagua, to establish a station at Lagunillas and work eastward. The Eastern Bolivia Mission does not work in Bolivia in spite of its name. Its headquarters are at San Pedro de Jujuy in Argentina, and it ministers to Bolivian Indians who cross the border, but it hopes soon to establish a station at Yacuiba, in the south of Bolivia. A society, which is a newcomer to Bolivia, the Evangelical Union of South America, has opened work at Aripalka among the highland Quichua Indians, in the department of Potosí, by arrangement with the Brethren. These changes are illustrated by the following table, giving the number of missionaries in each department in 1928 and 1938:—

Department	Population (Est. 1935)	Missionaries 1928	Missionaries 1938
La Paz	813,860	33	52
Oruro	157,216	9	9
Cochabamba	599,377	28	32
Potosí...	594,699	39	36
Chuquisaca	366,955	—	9
Tarija...	187,930	—	2
Santa Cruz	382,798	16	20
El Beni	58,783	7	8
Chaco territory Colonias territory }	58,255	—	—
Unclassified	—	—	7
Total	3,219,873	132	175

Comparison of this table with that in the survey[1] shows that recent advances have sought to meet the principal needs outlined in that survey. The new stations in the department of La Paz and in the southern departments of Chuquisaca and Tarija mark a definite advance. The principal centres and departmental capitals are, with a few exceptions, now occupied, but a great work still remains to be done in the evangelization of the villages and of the thousands of Quichua and Aymara Indians of the mountains. Particularly is this true of the departments of Potosí and Chuquisaca. Missions are called upon, firstly to study how to fill these gaps, and secondly, how to promote the development of the Church in such a way that their own divisions are not needlessly reproduced.

In the approach to the Bolivian Indian greater progress is still being made among the Aymaras than among the Quichuas. However, the growing social conscience and desire for education amongst all the Indians mean that missions may have new opportunities in the future. At the Canadian Baptist Mission farm (Peniel Hall Farm), on Lake Titicaca, a definite plan has been adopted which aims at liberating the Indian from peonage in five years time. In the discussions on a standard Quichua orthography for translations in Ecuador, Peru, and Bolivia, the difficulty has been with the Bolivian Quichua, in which the New Testament and Psalms are already translated, but it has now been decided to proceed with a standard system. The task of building up a Church among the Quichuas of Bolivia has, however, hardly been begun.

The following places, listed as mission stations in the survey,[2] are no longer such: Quillacollo, Todos Santos, San Pedro, Sacaca, Acacio, Arampampa, Torotoro, Sacana, Pocoata, Yura, Tornolargo, Collana, Rosario, Camallaya, Chulumani, Huarisata, Yulo, Izozog, San Antonio, and in three other places where there were two or more missions, one has withdrawn.

The following stations have been opened:

Bolivian Indian Mission

Oruro: Challapata, Hualcani, Angostura.
Cochabamba: Cochabamba, Comarapa, Tacopaya, Arani, Cliza.
Chuquisaca: Tarabuco.
Potosí: Punutuma, Campaya, Quesimpuco, Colquechaca, Pajchilla, Pan Cochi.
Sucre: Tomoyo.
Santa Cruz: Vallegrande.
El Beni: Trinidad, San Ramón.

American Friends

La Paz: Coripata, Coroico, Guaqui, Irupana.

[1] See pp. 141–143.

[2] See p. 170.

Bolivian Friends' Holiness Mission

La Paz: Achacachi.

Brethren (Christian Missions in Many Lands)

Potosí: Potosí, Tupiza, Aripalka.
Chuquisaca: Sucre.
Tarija: Tarija.

Eastern Bolivia Fellowship

Santa Cruz: Charagua, Caipepe.

Evangelical Union of South America

Potosí: Aripalka.

COMPARATIVE PROGRESS IN THE WEST COAST REPUBLICS BETWEEN 1929 & 1938

	Chile		Peru		Bolivia	
	1929	1938	1929	1938	1929	1938
Population	4,750,000	4,585,705	6,147,000	6,147,000	2,974,904	3,226,296
Density	16	16	12	12	6	6
Number of Missions	18	17	14	19	13	15
Number of Stations	16	18	54	60	42	52
Number of Missionaries ...	142	123 (−13%)	193	177 (−8%)	132	175 (+30%)
Number of National Workers ...	206	115	265	?	97	122
Number of Churches	?	275	145	215	28	51
Number of Communicants ...	18,751	27,245 (+45%)	10,470	11,168 (+7%)	1,826	4,395 (+141%)
Evangelical community ...	55,000	69,620	25,403	30,000	4,200	13,185
One Christian to every... ...	86	64	242	207	712	226
Sunday School enrolment ...	?	16,795	8,928	11,754	3,132	5,527
Day School enrolment	1,800[1]	9,745	7,177	6,438	2,148	3,167

[1] Only certain schools were included in this calculation.

N.B.—No deduction can be drawn from the population figures owing to the unreliability of estimates. A similar remark applies to the figures for national workers which are obviously at fault.

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NEW YORK: 156 FIFTH AVENUE

Printed in Great Britain by
THE SHENVAL PRESS LTD., 56 BLOOMSBURY STREET, W.C.1

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